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JUDSON TOLMAN

PIONEER LUMBERMAN PATRIARCH

E. Dennis Tolman

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PEDIGREE CHART

AFN=

1 Judson Adonirum TOLMAN----------
AFN: 175M-96
BORN: 14 Jul 1826
Hope, Lincoln, Maine
MAR.: 12 Jan 1846
Nauvoo, Hancock, Illinois
DIED: 6 Jul 1916
Bountiful, Davis, Utah
SPOUSE
Sarah Lucretia HOLBROOK
AFN: 1DZB-X2
BORN: 21 Jan 1832

2 Nathan TOLMAN----------
AFN: 1M5C-C8
BORN: 19 Feb 1788
,,M
MAR.: 29 Nov 1810
B,
DIED: 1 Feb 1844
Portland,V, IA

3 Sarah HEWITT----------
AFN: 1M5C-DF
BORN: 14 May 1789
B,, ME
DIED: 19 Mar 1869
T,, Iowa

4 Reuben TOLMAN----------
AFN: 4DKN-0G
BORN: 25 Jul 1759
Bridgewater,P, MA
MAR.: Feb 1787
Warren, Lincoln, ME
DIED: 18 Oct 1837
Windsor, Kennebec, ME

5 Margaret MCCARTER----------
AFN: 9P3R-2K
BORN: 1764
P,, ME
DIED: Abt 8 Sep 1838
Windsor, Kennebec, ME

6 William HEWITT----------
AFN: BCZB-1M
BORN: 17 Feb 1745
Poole,W,, England
MAR.: 27 Feb 1781

DIED: 10 Apr 1826
, Hope, Knox, Maine

7 Sarah KING----------
AFN: BCZB-2S
BORN: 7 Apr 1754

DIED: 16 Apr 1837
, Hope, Knox, Maine

8 William TOLMAN----------
AFN: CN9Q-6Q
BORN: 12 Aug 1719

MAR.: 29 Sep 1757

DIED: 3 Aug 1763

9 Elizabeth "Betty" SNOW--------
AFN: CN9Q-7W
BORN: 9 Mar 1729
Bridgewater,P, MA
DIED:

10 John MCCARTER----------
AFN: KSM1-FK
BORN: 1713/1714

MAR.: 1742

DIED: 2 Jul 1792
Cushing,(,, Maine

11 Mrs Martha MCCARTER----------
AFN: KSM1-56
BORN: 1717
, , Northern, Ireland
DIED: 1778

12 John HEWITT----------
AFN: KSM4-PC
BORN: [1719]

MAR.:

DIED:

13 Miss ORREON----------
AFN: KSM4-QJ
BORN: [1723]

DIED:

14 Benjamin KING----------
AFN: KSM5-HG
BORN: 25 Mar 1722

MAR.: 3 Sep 1745

DIED: 2 Nov 1777

15 Sarah TAYLOR----------
AFN: KSM5-KS
BORN: 17 Jan 1727/1728

DIED: 6 Jan 1819

16 Samuel TOLMAN----------
AFN: KSM2-6H
BORN: 11 Jun 1676

17 Experience CLAPP----------
AFN: KSM2-B6
BORN: 30 Nov 1683

18 Eleazer SNOW----------
AFN: KSM2-FP
BORN: 14 Jul 1701

19 Mercy KING----------
AFN: KSM1-X5
BORN: Abt 1700

20 James MCCARTER----------
AFN: KSM1-C7
BORN: [1687]

21 ----------
AFN:
BORN:

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AFN:
BORN:

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AFN:
BORN:

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AFN:
BORN:

25 ----------
AFN:
BORN:

26 ----------
AFN:
BORN:

27 ----------
AFN:
BORN:

28 Peter KING----------
AFN: 92ZQ-Q8
BORN: 1695

29 Elizabeth FLAGG----------
AFN: 92R8-NC
BORN: 28 Dec 1699

30 Benjamin TAYLOR----------
AFN: KJRT-1N
BORN: 18 Apr 1699

31 Mrs Sarah TAYLOR----------
AFN: KSM5-JM
BORN: Abt 1703

32 Thomas TOLMAN----------
AFN: 4NCJ-LX
33 Elizabeth JOHNSON----------
AFN: CRV5-NR
34 Desire CLAPP----------
AFN: 2XFR-1N
35 Sarah POND----------
AFN: KSM2-91

36 William SNOW----------
AFN: KSM2-CC
37 Naomi WHITMAN----------
AFN: KSM2-DJ
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56 Samuel Rice KING----------
AFN: FXT5-TX
57 Abigail CLAPP----------
AFN: FXT5-V4
58 Benjamin FLAGG----------
AFN: 45HC-H4
59 Experience CHILD----------
AFN: 8Q7G-2R

60 Abraham TAYLOR----------
AFN: J527-JS
61 Mary WHITTAKER----------
AFN: J527-K0
62 ----------

63 ----------

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JUDSON TOLMAN

PIONEER LUMBERMAN PATRIARCH

July 14, 1826 - July 6, 1916

By

E. Dennis Tolman

Published in 1995 by

FAMILY HISTORY PUBLISHERS
845 South Main Street
Bountiful, Utah 84010

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Tolman

INTRODUCTION

This history is the story of my great grandfather, Judson Tolman, who was born in 1826 in Hope, Lincoln County, Maine. I began my research into his life in 1977, when I was asked by William O. Tolman to serve on the Executive Committee of the Thomas Tolman Family Genealogical Organization.

Those of you who remember Bill--our family genealogist until his untimely death in 1980--know of the intensity of his love for all things familial and genealogical. It was his passion, and the spirit of Elijah rubbed off from him onto us who were privileged to know and work with him.

A major focus of Bill's intense family interest was his great grandfather, Judson Tolman, the giant Sequoia from which our individual branches derive. As of this writing, there are approximately seven thousand living descendants of Judson Tolman and the three of his wives by whom he fathered children--Sarah Lucretia Holbrook, Sophia Merrel and Zibiah Jane Stoker. As a family, we honor them, our pioneer heritage, and the Tolman lineage which we share. In the dedicatory prayer of the Salt Lake Temple, offered by President Wilford Woodruff, is the following passage, which aptly describes our feelings as the spirit of Elijah works among us:

> **We praise thee that our fathers, from last to first, from now back to the beginning, can be united with us in indissoluble links welded by the Holy Priesthood and that, as one great family, united in thee and cemented by thy power, we shall together stand before thee...**

While Judson Tolman was a careful record keeper and journal writer, we do not have access to his personal journal. It is lost. We know of it because some of his children and grandchildren quoted from it in their own writings. We have come to believe that it was probably discarded along with large quantities of water-damaged genealogical records that were stored on a porch of Aunt Myra (Elmyra Maude) Tolman Patterson's home. It is logical to presume that she would have had the journal, because she was Judson's scribe for most, if not all, of the patriarchal blessings that he pronounced, and she was unquestionably the most active genealogist of all of Judson's children.

Without Judson Tolman's personal journal, we are left to research and patch together the pieces of his life from the remnants of secondary sources. It has been my desire to accomplish this task as the cornerstone of my own family heritage. My intent, now that this history is complete, is to publish a trilogy of histories on the lives of my grandparents, David Roy Tolman and his spouse Maude Boulton Tolman, my parents, Dale Richards Tolman and his spouse Dorothy Robins Tolman, and ultimately to bring them all to a conclusion with my own history--all of this in keeping with the admonition I received from Patriarch Thomas A. (Amby) Briggs: **"Appreciate your heritage, your ancestry and those who have had a part in preparing the way for you to enjoy a full life."**

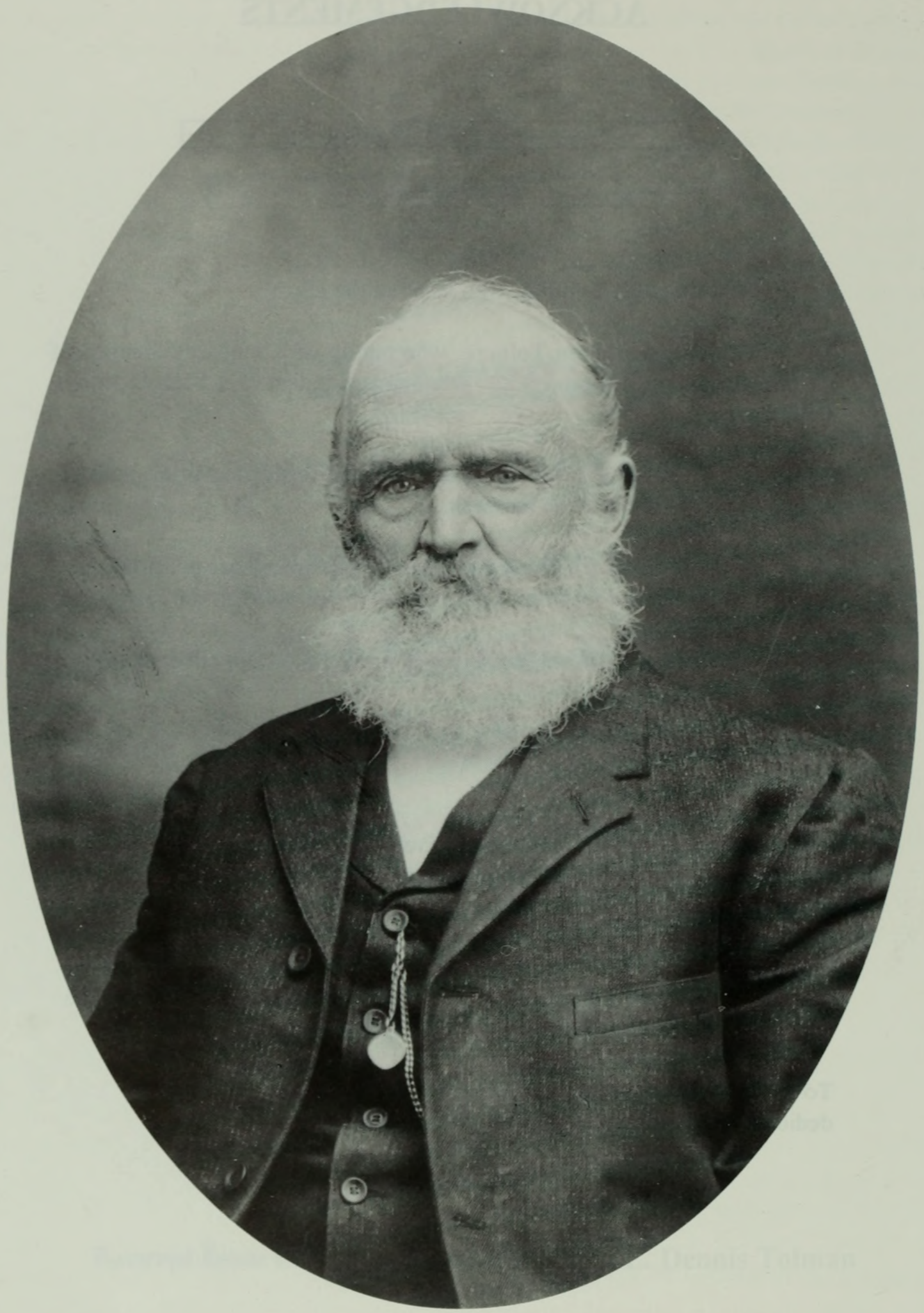
To each of you, my cousins, brothers, friends and children, I want to certify the love and the caring that have been taken in the preparation of this history. It is difficult to refrain from romanticizing the life of one who was so dynamic a force in his community and family and whose life had so many romantic elements. However, for histories to be valuable to us, I firmly believe that we must truthfully and accurately record both sides of the story--the good along with the bad, the laudable along with the foibles--so that we come to comprehend the whole man whom we know as Judson Tolman. In that light, having spent nearly eight years researching material for this history, and another year in the writing and editing of the manuscript, it is my observation that he was powerful in his faith, articulate in his defense of that faith, and he also was human and occasionally erred. For this, he repented and made mid-course corrections. I hope to be able to do as well.

In reading this history, please know that my desire is to honor Judson Tolman. His roots are the anchor of our family tree of faith. May we each be faithful in recording our own sojourn and passing it along personally to our families, so that it is not necessary for them to dig among the writings of others to know us.

E. Dennis Tolman

"Let the record be made of the men and things of today, lest they pass out of memory tomorrow and are lost. Then perpetuate them, not upon wood or stone that crumbles to dust, but upon paper, chronicled in picture and in words that endure forever."

Kirkland



JUDSON TOLMAN
PIONEER, LUMBERMAN AND PATRIARCH

Part I
1826 through 1848

Judson Tolman, son of Nathan and Sarah Hewitt Tolman, was born July 14, 1826, a short fifty years after the winning of American independence from Great Britain. The Tolman name, however, had been a part of American history since the arrival, in 1630, of Thomas Tolman, the original immigrant Tolman ancestor, who settled in Dorchester, Massachusetts. Judson's birthplace was Hope, Lincoln County, Maine.[1] He was the eighth child born to Nathan and Sarah. His older siblings were four sisters and three brothers--Margaret (born in 1813), Sarah (born in 1815), Nathan (born August 8, 1817), Cyrus Hewett (born May 17, 1819), Esther (born April 6, 1820), John (born October 16, 1821), and Lucy (born July 12, 1824). Three more children were born into the family--Benjamin Hewett (born May 3, 1829), George William (born in 1832), and James Adonirum (born in 1836), the same year that the family relocated to Iowa.

THE NAME "ADONIRUM"
MY LORD IS EXALTED

The name "Adonirum" or "Adoniram," which appears for the first time in our family records with James Adonirum, Judson's younger sibling, is an ancient Hebrew name. In the Bible Dictionary, under the rubric "Adoniram," we find the following: **"My Lord is exalted."** Tolman Family genealogists have documented several Church records in which Judson Tolman--the one who is the subject of this history--is referred to as Judson Adonirum, or Judson A. Tolman. This is the name which appears in official Church records and the Personal Ancestral File. Since the given name "Judson Adonirum" is used frequently in our family, one must be very careful to differentiate between the various bearers of this appellation.

The 1800s were a period of rapid westward expansion in the United States. It was this spirit that motivated Judson's parents to move their young family in 1836 from Maine to Iowa, the same year in which James Adonirum--their eleventh child--was born and in which Judson was eleven years old. We have no specific written record of their family, other than the usual statistical data of births and christenings in either Maine or Iowa. We do not know whether all of the children moved to Iowa. In 1836, Margaret would have been twenty-three, Sarah twenty-

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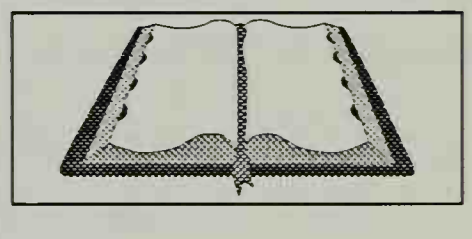
[1]Many earlier histories of Judson Tolman give his place of birth incorrectly as Augusta, Kennebec County, Maine. Please note that Hope, Lincoln County, Maine has been documented as the correct location. It is located forty-five miles east-southeast of Augusta, very near the coast.

one, and Nathan nineteen years of age. All three would have been beyond the usual and customary age for marriage. We do know that Cyrus Hewett and Benjamin Hewett were converted in Iowa and that they made the pilgrimage to Utah with Judson.

THE CONVERSION OF JUDSON TOLMAN

In 1844, the year of the martyrdom of the Prophet Joseph Smith, Judson came in contact with the Mormons at the age of eighteen years. He apparently recorded the events in his journal or communicated them to his descendants, for Ann Lucretia Tolman McNeil, a granddaughter, shares the following invaluable details in her "Life Sketch":

> **Judson Tolman, my grandfather, was the first of my ancestors to join the church. <u>There was an elder by the name of Amous Davis came to his house and left a Book of Mormon and after reading it thought it was true and joined the church.</u>**



> **He came to Utah in 1848 and was the first man to drive a wagon into Tooele City and lived there three years, then came back to Bountiful where he now lives. The 14th of July he will be 90 years old. He has worked in the timbers most of his life.**[2]

(Underlining added for emphasis by the editor)

Judson Tolman was baptized a member of the Church of Jesus Christ of Latter-day Saints on January 12, 1845. Common sense indicates that it was very cold on the day of his baptism, there being no heated founts nor commodious buildings for such events. It is quite likely, therefore, that he was baptized in a convenient and frigid pond or river. In March of that same year, he was ordained a Seventy and, within the year, had relocated to the city of Nauvoo where the Mormons had built a thriving and beautiful city on the eastern bank of the Mississippi River.

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[2]<u>Life Sketch of Ann Lucretia Tolman McNeil</u>, provided by the International Society of the Daughters of the Utah Pioneers, Fackrell Camp, South Central Davis County, Utah. A copy is on file in the Thomas Tolman Family Genealogy Center, Bountiful, Utah. (Note: From the dates mentioned in this life sketch, it was apparently written just prior to Judson Tolman's death in 1916.)

[] **January 12, 1845, Judson Tolman was baptized a member of the Church of Jesus Christ of Latter-day Saints**

From the historical facts noted above, we can surmise several important traits of Judson Tolman, i.e. his conversion was immediate and complete. He did not require--even at a young age--a great deal of time nor convincing to be moved to action by his newly-acquired testimony. The freezing temperatures of the season did not cool the burning of his testimony nor motivate him to wait for a more comfortable occasion. His ordination almost immediately to the office of Seventy is further indication of his level of faithfulness.

[] **March 1845: Judson Tolman was ordained to the Office of Seventy**

We have no record of Judson's ever having corresponded with nor visited his mother or non-Mormon siblings after leaving Iowa. (It would not be surprising, however, to learn that Judson attempted to locate his family in Iowa while traveling to or from his mission assignment to Maine in 1877.) Nor do we know whether additional children might have been born to Nathan and Sarah Hewitt Tolman following the departure of their three sons and prior to Nathan's death in February of 1844. It is clear, however, that the timing of Judson's conversion coincided very closely with that of his two brothers, Cyrus and Benjamin, for the three were never separated in their faith and seldom in geography for well over a decade.

The violent deaths of the Prophet Joseph Smith and his brother Hyrum had a profound impact on the members of the infant L.D.S. Church. Apostates and pretenders to the prophetic mantel were motivated quickly by the adversary to create confusion and dissension. The faith of the membership, individually and collectively, was tested. Fear and apprehension were the order of the day, as armed mobs--many of them fueled by these same apostate Mormons--likewise, were motivated to crush the Church before it could rebound from the loss of its founder. That Judson Tolman was not led astray by either James Jesse Strang or Sidney Rigdon is a testimony to us that his heart was willing to follow the new prophet, Brigham Young, and the remainder of the Twelve. This, then, is the first in a series of important crossroads at

which Judson Tolman chose to follow the Lord's prophet and to faithfully pursue that road.

[] **February 1, 1844: Nathan Tolman (Judson Tolman's Father) died in Iowa, age 56 years**

JUDSON TOLMAN AND THE JOSEPH HOLBROOK FAMILY

Not long after his arrival in Nauvoo, Judson met the young woman of his dreams-- Sarah Lucretia Holbrook. The Prophet Joseph, by that time, had supervised the building of two magnificent temples and had restored the ordinances of the endowment and eternal marriage. Without access to Judson's journal, we are left to wonder about his courtship with Sarah Lucretia Holbrook, then a lass of a mere thirteen years of age, having been born to Joseph and Nancy Lampson Holbrook on January 21, 1832. Joseph Holbrook was a man of considerable stature, maturity and property in Nauvoo. He had been a member of Zion's Camp and had come out of that refiner's fire profoundly committed to the gospel and to the prophet. There is substantial evidence in his journal that he and Judson became very close and that their lives were intertwined very tightly.[3] Judson and Sarah Lucretia were married civilly in Nauvoo on January 12, 1846 and both were endowed in the Nauvoo Temple on February 3, 1846. Records indicate that they were not sealed for time and eternity until December 20, 1852 in Salt Lake City.[4]

[] **January 12, 1846: Judson married Sarah Lucretia Holbrook (civilly) in Nauvoo, Illinois**

[] **February 3, 1846: Judson and Sarah Lucretia were endowed in the Nauvoo Temple**

Less than a month passed following the marriage of Sarah Lucretia Holbrook and Judson Tolman before he was called upon to leave her for the first time to serve with the Hoseah Stout Company in marking and preparing the route that the main bodies of Saints would follow across Iowa to Council Bluffs. The assigned task of this vanguard company was to build bridges wherever possible over streams and gullies that could not be traversed. Where bridge construction was not feasible, rafts were built to ferry wagons and teams across larger rivers. In his own words, Judson indicates that he served as a "guard" in this company.[5]

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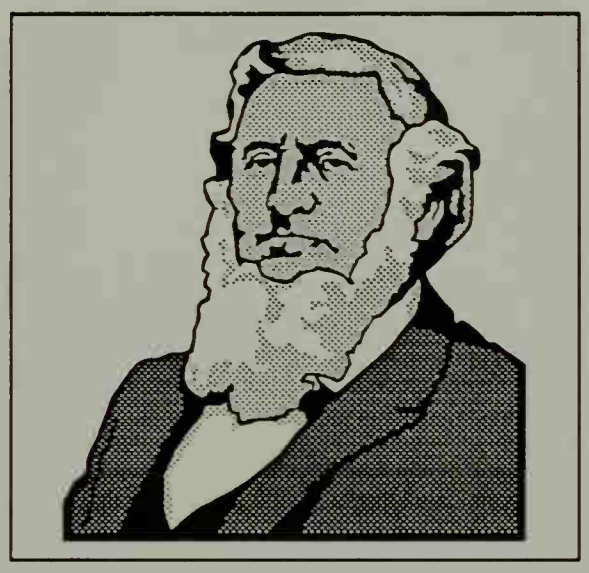
[3]See Journal of Joseph Holbrook, a copy of the original manuscript is found in the Thomas Tolman Family Genealogical Center, Bountiful, Utah.

[4] Judson Tolman File, Thomas Tolman Family Genealogy Center, Bountiful, Utah. See also the letter of Val D. Greenwood, Manager of the Special Services Division of the Temple Department of the Church of Jesus Christ of Latter-day Saints, dated 14 December 1981 and states: "We have verified that the first four children of Judson Tolman and Sarah Lucretia Holbrook were sealed to their parents on 10 November 1886 in the Logan Temple."

[5]Tolman and Tolman, A Brief History of the Life of Judson Tolman, p. 27.

From the Journal of Joseph Holbrook, we learn that Judson was reunited with his young bride on June 2, 1846 at Ediville, Iowa, on the Des Moines River, where she had traveled in the company of her father's family since leaving Nauvoo.[6] On June 26, having traversed Iowa, they met with Brigham Young and were invited to join his company and to assist in the preparation



of a large ferry to cross the Missouri which, at that season of the year, would have been swollen by the Spring runoff from as far away as the Madison, the Gallatin and the Yellowstone Rivers as well as the many tributaries that flowed into the Missouri between the Rocky Mountains and their current location near Council Bluffs. On July 8, both Judson Tolman's family and Joseph Holbrook's family joined the prophet's company. However, a few days later, a request came from the United States Government to Brigham Young that he supply five hundred volunteers to separate themselves from the main body of the saints and to march and fight for their country in the War with Mexico.[7]

The departure of the Mormon Battalion undoubtedly increased the hardships to be borne by now "abandoned" or "under-manned" families. The remaining men, with Judson and Joseph Holbrook among them, were forced to redouble their efforts. It is safe to presume that many of the women worked like their men-folk due to the difficulties of the day. Charles R. Mabey, quoting directly from Judson Tolman's Journal, indicates the following:

> **We were then organized into a company of 200 wagons under the leadership of George Miller and eleven other men, and started for the Mountains, but were stopped by Brigham Young, and we wintered on the Puncah River, near the Missouri and about 150 miles from Omaha. We then went to Winter Quarters in**

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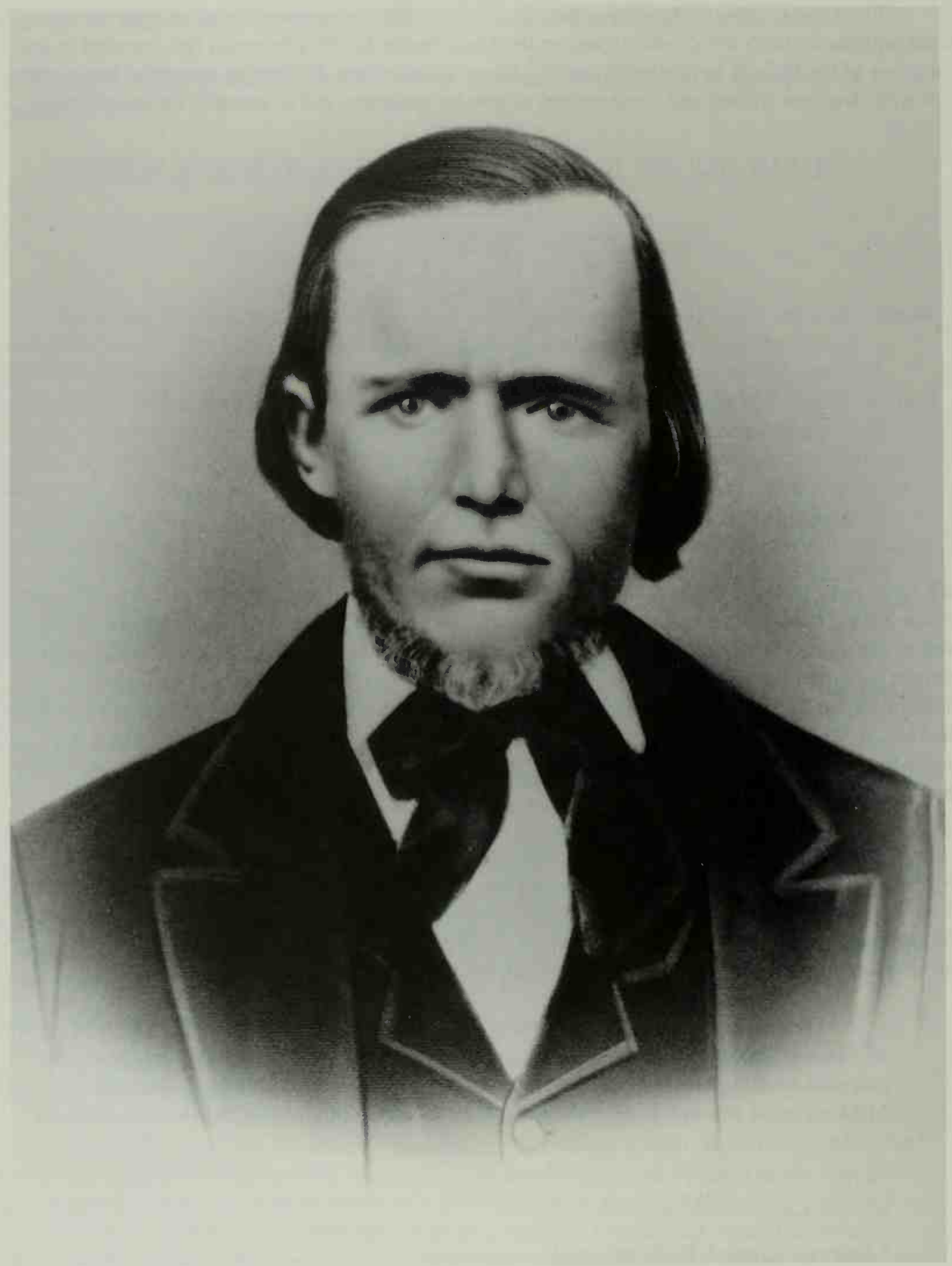
[6] Journal of Joseph Holbrook, p. 35.

[7] Ibid., Journal of Joseph Holbrook, p. 37.



Judson Tolman

Sarah Lucretia Holbrook Tolman

the spring, where we continued our journey to the Valley, arriving in September, 1848, in Brigham Young's Company and in Daniel Garn's Fifty.[8]

During those difficult months in Winter Quarters, the saints who were left behind, by assignment, were expected to raise crops and money to prepare the way for the many thousands who would be arriving there and beginning their exodus to the Valley of the Great Salt Lake. One particularly poignant memory of Judson and Sarah Lucretia is recorded by her father, Joseph Holbrook:

On 20 April, 1847 I traveled six miles and met my family all well, almost out of bread stuff of every description, and so had some corn meal for them. Judson Tolman, my son-in-law, who had left me to return to his family, had helped move my family with his own. He buried his only child, a daughter about two weeks old, two or three days before at the burying grounds on the Bluffs near Puncah, where about twenty-three of our brethren and sisters had been buried in our short stay in that place. Yet, in all our tribulations, we felt joyful.[9]

It is hard to imagine the range of difficulties and emotions that this young couple had experienced by this point in their married life. Judson was twenty years of age when he buried his first child, who had lived barely two weeks. This infant daughter, given the name Sarah M., was born March 28, 1847. Her brief life ended on April 12. The young mother was fifteen years and three months old. Considering the rigors of having crossed Iowa in a rough-riding wagon and the lack of regular, nutritious food during her pregnancy, as described above, it should surprise no one that the infant perished. In a memorial address to his grandfather, delivered by Charles R. Mabey at the Bountiful Tabernacle the afternoon of Sunday, July 9, 1916, the following reaction is recorded:

I still see the father, aged twenty, with his girl wife, aged fourteen, ill and unable to accompany him, placing his dead baby two weeks old under his right arm, carrying a shovel over his left shoulder and with this tender burden trudging back over the desert trail four miles to give that little white corpse a decent burial near a spot of greenery and civilization, with a coffin made of his own hands and a grave dug by his own exertions.[10]

The poignancy of this moment and the impact of the pending departure for the Salt Lake Valley seem to have overshadowed (in our minds) the fact that Judson and Sarah Lucretia conceived a second child almost immediately. Nancy J. Tolman was born February 4, 1848 and was barely four months of age when the young family commenced their crossing of the plains. Isn't it

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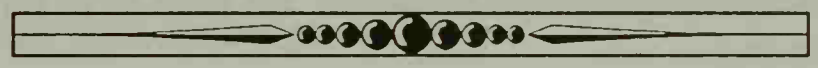
[8]Mabey, Charles R., Our Father's House, p. 125.

[9]Ibid., Mabey, Charles R., Our Father's House, p. 51.

[10]Charles R. Mabey, Our Father's House, p. 128.

similarly moving to visualize the young mother, now aged sixteen, carrying the tiny infant daughter across the plains in her arms, sheltering her from the heat of the desert summer and the coolness of the mountain nights? Certainly Nancy was nursed at her mother's breast throughout this journey. She endured the rigors of the trip well, grew to womanhood, married and raised a family of her own.

PART II
Excerpts from the Journal of Judge Joseph Holbrook



(Dear Reader: As you peruse these excerpts, please be aware that they are presented herein exactly as they appear in the transcription of Joseph Holbrook's Journal. There are those who would prefer that dates appear in a consistent format and that spelling and punctuation be modernized and/or corrected. I have chosen to do none of that, preferring to transcribe the text as faithfully as possible. To facilitate the focus on Judson Tolman, all direct references to him or his family members are underlined.)

January 21, 1832: "My wife had her first born child, a daughter I named Sarah Lucretia Holbrook after her two grandmothers.

Chapter V

Having prepared everything according to the best possible chance we bid farewell to the once beautiful but now desolate and forsaken city, Nauvoo, Saturday May 16, 1846, in company with Anson Call, Ranson Shepherd, Dwight Harding, and my brother's wife, Eunice Holbrook and Sister Davis, and their families, and traveled four miles and camped on the Mississippi River above the city. My family now consisted of my wife, Hannah, my oldest daughter **Sarah Lucretia, who is married to Judson Tolman,** Charlotte Holbrook, my second daughter, Joseph Lamoni Holbrook and Catherine Barton, who was living with us at this time.

Monday, May 18, 1846:

Crossed the Mississippi River at Madison Ferry. We continued our journey on the trail of the saints. Tuesday 29, camped on the Des Moines River at a little town by the name of Ediville. Sunday traded my buggy for a good yoke of cattle which much relieved my team, as we had to stay at this place awaiting for the chance of ferrying until June 2. This day, Chandlier, my brother came back from the pioneers and met his family, Eunice and also **Judson Tolman, met his wife Sarah Lucretia that was with us.** The road had been very muddy from Nauvoo to this place.

Editorial Note

(From this point, it is clear that, except for brief periods of time, Judson traveled and worked with his father-in-law, Judge Joseph Holbrook. On page 61 of his Journal, Judge Holbrook states the following:

> **"In the fall month of October, I settled (in the Valley of the Great Salt Lake) with Judson Tolman, my son-in-law who had been with me from Nauvoo until now, his wife living in the family and we doing our work together as one man."**

Accordingly, the transcript of selected excerpts from Judge Holbrook's journal is included here, with highlights reflecting actual quotes regarding Judson and/or his immediate family. In this way, even though we are lacking the day-to-day quotes of Judson's activities, in his own hand, we can determine what was going on in his life and the lives of those around him.)

June 4, 1846:

Traveled to Cedar Creek to a sawmill. Friday the 5th, Brother (Anson) Call's son some six months old was found dead in the morning. His name was Hyrum. Stayed through the day, dug a grave and made a coffin and buried him on the bluff above the mill.

June 6, 1846:

On the 6th day of June continued our journey. Had much bad road. The country new and but few or no inhabitants. Saturday, June 13, came to where the brethren had commenced to make a farm. Father Huntington presided at this place called Pisdah (sic Pisgah). Catherine Barton that was journeying with us found her sister Mary Ann Candland at this place.

June 19, 1846:

Friday June 19, passed an Indian Village of the Pottawattimie Tribe, were continually passing the camps of the saints who were resting their teams or repairing their wagons, etc., that had not time to do before they started from Nauvoo. We were often met by some of the pioneers who were on the return to meet their families which they often found in the most trying circumstances out of doors without food or shelter.

June 22, 1846:

June 22, came to the camp on the Missouri Bluffs. Hunted out a good camping ground for our stock. It rained much of the time which made it muddy and bad traveling. June 26, started to the Missouri, stayed on the bottoms, met with Brother Brigham. He told us to come and join his company on our return from Missouri and also to help prepare a ferry boat for crossing the river, etc.. June 28, came to the settlement. I bought a load of corn of 35 bushels at $.25 per bushel. Bought three small pigs for one dollar. Returned home, prepared our corn for the mill etc.

Saturday July 4:

Judson Tolman went to work on the boat. That evening Brother Call, Harding and myself went to the river to work when there came a shower and the wind blew hard with the rain. I went home that night nine miles on foot through the wet.

Monday, July 5, 1846:

(Note the obvious confusion of days and dates.) Prepared to move to the river. Thursday July 7, early in the morning started for the Missouri River and crossed the most of our cattle by swimming the river and ferrying the wagons. Wednesday July 8, got our wagons out on the prairie four miles and joined Brother Brigham Young's company near the springs. Thursday, July 9, worked on the ferry. Moroni Call died with the inflammation of the bowels. Friday, continued work on the ferry and buried Moroni Call on the prairie near the camp on a hill. Friday, July 10, 11, 12, continued working on the ferry. When our company were all over, Colonel Cane made a speech from Washington. July 13, the United States required for 500 of our men to march into the Mexican War. The number soon filled when they marched under the service of the United States leaving their families in the open prairie, some in tents, others in wagons, some were left beside a log in the woods without any covering or anything to subsist upon in an Indian country left to the mercies of the savage and the cravings of hunger, after having been driven but a few months before from Nauvoo. Thus did the vengeance of our enemies follow us with this uncalled for service by our enemies for our destruction, continued in the camp. Brigham Young called for volunteers from his company who could leave for the west to start the next morning and Brother Heber C. Kimball called for volunteers from his company to follow us.

(The wording of the preceding paragraph might lead some to conclude that Joseph Holbrook was among the 500 members of the Mormon Battalion. He was not.)

Tuesday, July 21, 1846:

Tuesday July 21, started for the west with our ten brethern (sic). Brother Ranson Shepherd took sick about this time. July 22, traveled to Elk Horn River and found the river high. We found a raft three quarters miles down the river which had been made for the purpose of taking over wagons. We went to work and towed said raft up against the current that night--a hard job. Crossed fourteen wagons that night. Brother Brigham, Heber C. Kimball, and Willard Richards came to us this evening.

Thursday, July 23, 1846:

Thursday July 23 the company was organized by appointing John Maxwell, Newel Knight, and Joseph Holbrook as captains of fifties of the first company on their way over the mountains. I went back four miles on the prairie and built a bridge across a ravine. Brother Brigham Young, Heber C. Kimball and Willard Richards left for the Main Camp. They told us to go ahead and they thought they should be on our heels in a few days. If not they would send us word in due season.

Friday July 24, 1846:

Organized the company into tens, Anson Call captain 1st ten, Jerome Rampton 2nd ten, David Lewis 3rd ten, Solomon Hancock 4th ten, William Mathews 5th ten, Erastus Bingham 6th ten and Brother Dana 7th ten. Also made a return to the General recorder, Willard Richards, of the following, consisting of 71 wagons, 230 persons, 268 oxen, 142 cows, 35 calves, 132 sheep, 34 young cattle, 22 horses, 2 mules, 3 pigs. Traveled ten miles and camped on the banks of the Platte River. Saturday, July 25, traveled fifteen miles, camped on a slough water pool. Called the brethren together at noon. There was an uneasy spirit in the camp which was settled. Met with some teams from Brother George Miller's camp at Pawnee about three o-clock p.m..

Sunday, July 26, 1846

Traveled ten miles, and camped on a branch of the Platte River at about one o'clock and formed a circle. One of my oxen was taken sick. July 27, traveled twelve miles. The weather was very warm. My ox continued sick. A number of showers during the day and night. Tuesday July 28, traveled fifteen miles through a dry prairie, camped on the main Platte River, cooler through the day. July 29, traveled twelve miles, camped on the Platte River. Thursday, July 30, traveled eighteen miles. Had a meeting at noon. There was much difference manifested about the way we should travel, if the captains did not find good water, wood and grass that to at a proper distance each day they were much to blame, although we had no guide for us to look at. It was late at night before we could find water etc. Brother Solomon Hancock had one of his children's arm broke above the elbow. A part of the camp did not come up to the camping ground until morning.

Friday, July 31, 1846

Held a meeting in the afternoon at the camp. There was much dissatisfaction. After much explanation the company became satisfied and agreed to be subject to those that were appointed to lead. Crossed a small branch called the Beaver. Brother George Miller came into camp this evening. He said he wished our camp to immediately move forward, join his camp at the Pawnee village. Saturday August 1, traveled three miles to the Loup Fork of the Platte River. I went to look out a ford to cross. Our camp met at Brother Miller's camp. In council, resolved that Brother Miller visit Brother Brigham Young at his camp as soon as possible. Sunday, August 2, David Lewis chosen sargeant (sic) of the guard. Newell Knight in company of John Kay with a letter to Brother Brigham Young. Monday, August 3, I went in company of Brother George Miller and Maxwell to find a ford across the Loup Fork and a road for our journey.

The brethren were engaged in setting tires during our travels. Today we visited the remains of the Pawnee village and found the most of it had been burned about two months before by a war party of the Sioux Indians.

Tuesday, August 4, 1846:

Took up our march to cross the river, dug and prepared the banks at three streams, crossed late in the evening. Brother Heber C. Kimball's company came up with us late in the evening. August 5, were called in council at Brother Miller's camp. Resolved that the three companies form an encampment on the south side of the Loup Fork. In the evening some Indians were said to be seen. Therefore a double guard was ordered to be set out that night. Thursday, August 6, stayed in camp. The Indians made their appearance to some of the camp. In the evening they attacked two boys on mules, took their mules and guns from them. We sent out a posse after them but could not find them.

Friday, August 7, 1846:

Stayed in camp. Brother Newell Knight and John Kay returned from the main camp and brought a letter from the twelve containing a message that we should not go further west this season, also containing an organization proposal for the winter. August 8th, the whole camp came together agreeable to notice from the twelve and adopted the following as recommended on the letter by Brother Knight to the camp: George Miller to be president. Newell Knight, Joseph Holbrook, Anson Call, Erastus Bingham, John Maxwell, Thomas Gates Charles Christman, Titus Billings, David Lewis, Hyrum Clark, Bartholomew, High Councilors. Brother Jacob Houtz act as clerk. In the evening at four o'clock the president and council met and organized, took into consideration of the camp setting on the Missouri River for the winter.

Editorial Note

(In attempting to document this period in Judson Tolman's life, I have recently completed a thorough reading of the Journal of Anson Call. Even though they were contemporaries, traveling in the same company, there is not a reference to Judson Tolman in Anson Call's journal. At that point in time, Judson was a young, newly-married man who was traveling with his father-in-law, Judge Joseph Holbrook. Judge Holbrook was clearly an esteemed member of the party, as evidenced by the preceding paragraph, in which he was appointed to the High Council. My impression is that Judson was living in the shadow of Joseph Holbrook, to whom numerous references are made in Anson Call's journal.)

Sunday, August 9, 1946:

Held a meeting in the camp, in the forenoon. There seemed to be a good spirit with the brethren as to their duty that lay before them. In the evening, held a council with the Indian Chief of the Puncas Tribe and smoked the pipe of peace. He gave us some history of his country. He said it was a good place to winter our stock and he invited us home with him. He said he knew that the Mormons had been driven by the people of the States, etc.

Monday, August 10, 1846:

It was counseled that about twenty families remain at the Pawnee Mission and that Jacob Gates preside. August 11th, Brother Gates took his leave of the camp with those families that were to tarry with him. The council met for the purpose of inquiring into the circumstances of some property in the hands of Charles Shumway. He showed contempt to the council and a charge was preferred against him to be tried on the 13th inst. Wednesday 12th, crossed the Loup Fork for our journey to the Puncas (Pawnee) Indian's country, the chief going with us. August 13th, camped on the Willow Fork. Held a council on the charge of Charles Shumway. The charges sustained after a sharp rebuke from the president, he made confession and was restored to fellowship. Traveled four miles and camped for the night. August 14, Traveled fourteen miles. The prairie became dry and somewhat sandy.

August 15, 1846:

Traveled twelve miles. The day was hot and many of our cattle gave out and one died, camped on a small stream by the name of Beaver Creek. Sunday August 16th, traveled three miles and camped for the day. Held a meeting in the afternoon. Was quite unwell for a number of days from a bad cold. News came in the evening that the Indians were near which proved to be a false report. August 17th, traveled six miles, crossed the Beaver Creek, found a buffalo calf, which some of the brethren caught and took along with us. Came to a borrough of prairie dogs. August 18, traveled thirteen miles. Camped on the waters of Elk Horn River. On the 19th of August, traveled nine miles. Crossed the Elk Horn River in the evening and camped at old Indian encampment on the bank of the river. Today left my sick oxen on the prairie, he being so weak he could not walk. Josiah Call with another brother searched for lost cattle. This morning prairie was sandy. Thursday, the 20th traveled fifteen miles. In the evening the brethren brought in an antelope which looked like a deer. We also saw a number of buffalos and the brethren shot at

them and wounded some, one or two. On the 21st, traveled six miles, started late. Two o'clock the meat of the two buffalos was brought into camp.

On the 22nd the buffalo were plenty like a herd of cattle; killed three buffalo cows. Traveled sixteen miles. August 23rd, traveled five miles to the Running Water River in sight of the Missouri River. Puncas Indians came into camp, manifested friendship. August 24th, remained in camp. The Indians met in council with us today. We gave some presents, corn, about eight bushels, some powder and lead, tobacco. We also made them a feast. They kept perfect order in their camp. The chiefs came forward at a respectful distance of some five rods and seated themselves, behind them afterwards the squaws and children. They remained in perfect silence during the afternoon. The chief and the braves came into our camp. We had some talk with them upon the privilege of wintering on their land. They said they wanted us to talk good to them and they would give us an answer and they wanted us to talk straight and not crooked. After many had spoken, they gave us leave to look out a location, such a one as we should think best and we promised to put them some corn in the spring if they wanted, and do some blacksmithing for them as they should need, etc.

Tuesday, August 25, 1846:

Went in company with the council down the river twelve miles to look out a location on the Missouri. One of the Indians shot one of our oxen with an arrow so that he died. Wednesday, August 26th, sat in council in the afternoon. The Indians gave us the privilege of all the land below the running water on the Missouri River. Resolved: that we go down the river five miles on a small creek cut out a road, etc. August 27th, went to our new camping place and commenced mowing grass for our hay. The Sioux Indians shot one of the Puncas Indians called the Black Chief. August 28th, moved our camp to the north of White Creek on the Missouri ten miles. August 29th, sat in council this day for the benefit of camp while the brethren were preparing for their labor. August 30th, held a meeting through the day. Much was said about obeying counsel, etc.

August 31st, commenced haying. One of the old oxen died with the murrain. The Indian interpreter said they were sorry we did not stay up the river and the Sioux Indians would not have killed them.

Tuesday, September 1, 1846:

Continued mowing. The weather being hot and dry, some of the brethren were cutting logs. On the 2nd, in the evening the Indians requested we should move our encampment to some other place and the council visited the chief for a talk.

September 3, 1846:

Went in company with the rest of the council to seek out a location. Traveled some twenty miles up the Running Water river and Missouri. September 4, this morning the brethren agreed to cross the Running Water for Winter Quarters. The day was cool for what it had been for some time. Many of the brethren were unwilling to help cut hay for the winter. September 5, went for the herd up the creek. A part could not be found. Brother Miller took a part of his

company and left the rest in camp and sent out a few hands to hunt the lost stock. On the 6th, remained in camp. Continued looking for the lost stock. In the evening, some of the brethren became somewhat divided in relation to their new location. Monday September 7, (we took) the rest of the camp that could have teams and joined with Brother Miller's camp. There is still a division. Some are desirous of going down the Missouri River by themselves.

On the 8th, began to cut house logs and laid out a place for building on the Running Water River. About two miles from the mouth on the Missouri. The fort was formed by being laid off in two lines 106 feet apart with the gate at each end, the lots fronting the center sixteen feet each. Our fort contained 110 lots which were all taken.

On the 9th, some of the brethren who were not willing to follow council and were left at our old camping place came into camp but are still determined to go down the Missouri River.

September 10, 1846:

Brother Houtz and Brother Shirtliff with two others started down the river to Council Bluffs to see the Twelve and obtain some goods from Mr. Sarrcu for to trade with the Puncas Indians. Friday September 11, continued to build our cabins. On the 12th, the brethren were busily engaged in building. The Chief of the Puncas died. In the evening went to the Missouri River fishing but caught few.

Sunday September 13, 1846

The Indians buried their chief on the bluff just above the mouth of the Running Water River. A meeting was held in camp. Some of the Sioux Indians came into camp and smoked the pipe of peace. Monday September 14, continued to work at the house and put some hay on the roof. On the 15th moved into the house in the evening. 16th, it rained in the morning and the herd became scattered and six of our cattle were shot by some Indians. 17th, the council met and agreed that we divide our stock into three herds for their better being guarded etc. and settled some difficulties. On the 18th the first and second companies built a yard on the Running Water River back of our fort. Saturday September 19th, the camp were busily engaged at building. In the evening went three miles to the north. 20th, held a meeting and administered the sacrament. In the afternoon a good spirit prevailed. Many of the brethren confessed their wrongs. 21st, 22nd, stacked our hay on the Missouri bottoms, about five miles from camp, some fifty tons. Twenty-three quarried rock and hauled for our chemneys.

Thursday and Friday, September 24th and 25th, 1846:

Built our chemneys and put dirt on our house. 26th, got up wood and helped butcher an ox for Brother Newell Knight. Drove our herd up the Missouri River. The Indians killed one cow and wounded another. The council met tonight. Agreed that they meet twice a week. September 27, held a meeting in company with Brother Newell Knight. On the 28th, stacked hay. **Judson Tolman caught 200 pounds of cat fish, twelve in number, one weighing forty lbs. six miles from camp in the Missouri River with a hook. Tuesday September 29th, cleaned fish, etc.** Continued cutting grass. Brother Houtz and Shirtliff returned from the bluffs. The camp of the saints with some goods in safety and brought a cannon and some letters from the

twelve of instruction. On the 4th, held a meeting. Brother (Anson) Call and Bartholomew occupied the time. Read some letters from the Twelve. October 5, hauled poles for the stock yard. On the 6th, went to the Missouri River bottoms, seven miles. Stayed in camp all night. On the 7th, gathered up the herd in the bottoms and drove to the fort.

October 8, it rained during the day and night. On the 9th, it continued to rain. On the 10th, herded cattle and it rained during the day. The council met in the evening.

Sunday 11, Brother George Miller preached, some business transacted with relation to sending teams to the state of Missouri for grain and a few men to the west as far as Fort Laramie to look out a road for our spring emigration etc. Brother James Emitt and myself to be two of them.

Editorial Note

(Nowhere in the writings of Joseph Holbrook is it mentioned that Judson Tolman accompanied the brethren who took this foray toward Fort Laramie. The journey began October 14, 1846 and Judge Holbrook details great hardships, e.g.:

"Friday, November 13, traveled ten miles, saw buffalo bulls. Today we have done without bread for three weeks and find that we can live on meat but our limbs are weak to what they would be with some bread." Even the meat that they obtained was not always desirable: "...killed a pole cat or skunk. Cooked it for supper. November 28th, traveled eight miles and arrived at home and found the family all well, being absent about six weeks and four days without being in any house during that time. Traveled some over 400 miles in a country without a road or even a trail, with plenty of buffalo, elk, deer, and wolves with timber on the streams with sand bars, etc."

We now return to the daily journal of Judge Holbrook because Judson Tolman, again, was with him daily.)

Sunday, November 29, 1846:

Attended meeting with the saints. Brother Miller and David Davis just returned from the Bluffs. 30th attended council in the evening. Tuesday December 1, attended to work on dividing our meat that we brought home into divisions, each had 175 lbs., which will be great help in our poverty. Butchered the pack cow. In the evening met in council. Sunday, December 6, some more of the brethern (sic) returned from the Bluffs or Missouri where they had been for grain. 7th, the brethern agreed to divide the herd that they might more easily be kept from straying. December 8, the weather is cold. December 15, my team returned from the State of Missouri where it had been for grain. It has been absent two months and traveled 700 miles, there and back again. Left one of my oxen 150 miles back on the road and another ten miles.

Wednesday, December 16, 1846

Went in search of the last ox. Drove him five miles on his way home. 17th, we packed over our loading on the ice three quarters of a mile and in undertaking to cross our wagons with one yoke of oxen the oxen broke through the ice. We were forced to take them back. We then

undertook to cross the wagons by hand. They broke in when the water was seven feet deep and running swift at that. We succeeded in getting out the box and hind wheels. We were forced to run a pole through the fore wheel and leave for the night, having been in the water some time up to our knees and chilled nearly through and some three miles to travel on foot to get to the fire.

Friday, December 18, 1846:

Succeeded in getting our wagons over on the ice and got my brother fore wheels out without any loss but one draught chain. Packed our grain up the Missouri River bluffs on our backs three fourths of a mile. 19th, Brother Houtz, Mathews, and Dame crossed their teams over on the ice. My poor oxen gave out on its way to the herd although they were young oxen. Got home with another load of grain.

Sunday, December 20th, 1846:

We divided our grain into three equal parts with my brother Chandlier and Dwight Harding. I had 16 1/2 bushels of corn and meal with the loss of a yoke of oxen, $14.00 in property which made my corn cost me $5.00 per bushel besides my own team to haul it. We are now living on bread and water and that on short allowance, one half or two thirds of the camp are not better. December 21st, butchered an ox for Brother Mathews for the head and liver. Four Sioux Indians came into camp. Council met this evening. A good spirit prevailed. Brother George Miller seemed to express some dissatisfaction with regard to the power and authority of the Quorum of the Twelve at Bluffs. Tuesday, December 22, hauled wood for Brother Dalton. 23rd, and 24th, hauled a little wood. Was quite unwell with a bad cold and pain in my left breast.

Friday, December 25, 1846:

The weather pleasant, the ground bare. The wolves are a preying upon some of our best cattle killing them at night. The young people are enjoying their Christmas. December 26, the day pleasant. In the evening the wind shifted into the northwest and blew a perfect gale. The prairie being on fire some ten or twelve miles up the Missouri, it soon appeared in sight. It spread over the prairie as fast as a horse could run. The brethern undertook to back fire around the camp when the whole prairie in sight presented one sheet of blaze. It soon reached our camp. The stacks of hay took fire. Five were burned, one good wagon for Brother Bartholomew. The fire at the back of our houses towards the fire there were some 200 men and women engaged in bringing water from the river and a number more wagons injured. About 11 o'clock this evening succeeded in stopping the fire--the loss some $200 or $300 besides burning up much valuable feed for thirty miles to the west and south and greatly endangering the whole camp and was the cause of a number of deaths afterwards from exposure. In our camp, if it had not been for the cabins being built of green logs our fort must have been burnt and we some two hundred miles to the nearest settlement in the midst of winter without provisions or other necessary comforts of life. We cannot but think it was a narrow escape from almost utter destruction. Before I went west it was decided in council to have the prairie burnt off for half a mile around the fort in a still time which ever be done to prevent fires on these dry prairies coming upon you unawares. It was a providential escape.

Sunday, December 27, 1846:

Morning pleasant. The whole country looks black from last night's burning. One keg of powder and other articles missing. 28th, hauled wood for Brother Lewis. The council met in the evening at my house as usual and organized for the purpose of searching the camp for the powder and other articles supposed to be stolen at different times. 29th, the council commenced searching the camp at both ends at the same time and found the powder in Brother John Kat's house in Brother Smith's room. Brother Smith confessed he took the powder and asked to be forgiven. The council agreed to lay it before the people. 30th, the foregoing case came up today before the people and they voted to forgive Brother Smith for his theft. 31st, the weather very cold blustering. Our cattle suffering at the herd.

Friday, January 1, 1847:

The beginning of a new year. Sister Knowles buried on the bluffs about two miles from our fort west. The past year has been a year of suffering to our church. Driven from our city of Nauvoo, traveling without friends across the wilderness of the country of Iowa to the Indian country of the Pottawatimus. There are five hundred of our best men taken from us to go into the army of the United States against Mexico, leaving their families on the open prairie to suffer in a sickly country to think of our beloved brethern the Twelve laboring with all their might to keep the people from despondency and starvation, that their faith fail not. President Young and Heber C. Kimball across the Missouri river with their company to the Indian country south of that river to Omaha, their sending their companies forward into the great wilderness west, not knowing where we were to stop for winter quarter, to the Pawnee country our singular move from Pawnee to the Puncas country where we now are situated on the Running Water River, three miles above its mouth on the Missouri River. Together with all our brethren scattered over a country of five hundred miles in poverty without friends, with many of the families of those men that had gone in the Battalion to Mexico on our hands to be looked after and provided for and still see the faith, patience and long suffering of the church as people, who cannot but marvel and say it is marvelous on our eyes and the doings of the Lord are past finding out. He proves people in the wilderness and provides for them in his mercies. Oh, God be praised forever. Amen.

Saturday, January 2, 1847:

The mill for grinding corn by ox power commenced today, built by Brother Newell Knight. Went to herd about fifteen miles up the Running Water River. January 3rd to 9th, cold and very freezing. The river at camp froze over the first time this season. 10th, the weather more mild. The wind in the south. Brother Newell Knight sick for six day. January 11, Brother Newel Knight dies this morning, half past six o'clock. His complaint cold and inflammation on the lungs, his age 46. He was one of the first that embraced the work of the last days and the last that remained of the branch of those that he led to Zion. He was a high Priest and a faithful man. Was one of the captains of fifties over the first company over the mountains and a councilor in his camp. Buried this evening at our burying grounds on the bluffs. January 12, 13, 14, pleasant weather. 16th, the weather cold and blustering. This is my birthday. Twenty years since I was twenty-one years of age. I passed through a scene of trouble and gloom being driven many times with the saints passing through sickness and death. I am now forty-one years of age and if I should live twenty more years I shall be sixty-one years old which will enable me to do more for the Kingdom of God on the earth, which may God grant in the name of Jesus Christ, Amen.

Sunday, January 17, 1847:

The day very cold the coldest this season. It may well be called the cold Sunday. The red cow died. January 18th, 19th, the weather mild but cold. **20th, Judson Tolman drove two yoke of oxen from the herd. January 21st, hauled wood from the island. January 22, hauled a load of hay from the Missouri bottoms. Brother Mace made a pair of shoes for Judson.** Council met in the evening. 23rd, hauled wood. 24th, Sister Drake died this morning about two o'clock. The council met today. January 25 and 26, hauled wood. 27th, took two yoke of oxen back to the herd. The mulley cow died on Thursday 28th, and 29th, Brother Knowlen died. 30th, buried Brother Knowlen and took an inventory of his property in camp. 31st, the weather pleasant. Many of the brethren low in spirits, not knowing what they shall do the coming season. Many of our cattle are dying at our herds. Mrs Dame died this evening.

February 1, 1847:

The wind blew hard, snowed some during day. 2nd, buried Mrs. Dame. February 3, and 4, some of the brethren went up the river hunting. Many of us killing wolves and eating them. Brother Miller returned from Winter Quarters and informed us that there was revelation for us to journey west. Feb. 5th, cut wood for Brother Houtz. 6th, this morning Brother Erastus Snow came into camp from Winter Quarters. 7th, today we had a meeting and valuable instruction was given with regard to our future movements. 8th, today we had meeting, teachings on various duties as saints when it was proposed to reorganize the camp. It was proposed that Brother Benson make the nomination of its officers. he nominated Titus Billings, president and Erastus Bingham and Joseph Holbrook councilors. Brother Hyrum Clark, captain of hundreds and David Lewis and Vincent Shurtliff, captain of fifties, John Butler, Chandlier Holbrook, Anson Call, V. Myers, Bartholomew, Tuttle, Stanley, Boyce, Dalton, Goodall, captain of tens. Brother Goodall resigned and Brother Houtz was appointed in his stead. 9th, Brother Miller and Brother Benson and Snow and others started for the Bluffs. Josiah Call came down from hunting and informed us that the Indians were now ready for our traders with their goods. We are making every exertion for our future movements.

Wednesday, February 10, 1847:

The day was spent mostly in counciling (sic) the best way in regard to our future movements and safety with the Indians, etc. 11th, the day was cold. 12th, Brother Shurtliff, Boyce, Butler and some others went up to trade with the Indians about thirty miles. 13th, the weather pleasant. Some of our brethren came in from hunting, but got no meat. They informed us that nine hundred of the Sioux Indians of the Yanrom and Yantomions bands were about sixty miles up the river. They had a fight with the Puncas Indians. Two of the Puncas and four of the Sioux fell in the fight. 14th, held meeting at Brother Billings. 15th, helped raise the mill stone and repair it etc. 16th, commenced setting tire on my wagons. 17th, Brother Stains came in with some of the brethern that went up to trade for the Indians were not prepared yet to trade. Brother Stains has stayed with the Indians five months. He says the Indians are friendly in their feelings. 18th, met in the evening for the purpose of arranging for sending to Missouri for grain. 19th to 26th, cold and snowy. Commenced grinding some corn but slow as our teams are weak. 27th, and 28th, the weather still mild.

Monday, March 1st, 1847:

Some of our wagons went up with teams to take goods to trade with the Indians. 2nd, having been appointed with Brother Shurtliff to trade with Indians, started for their camp. 3rd, came up with the Indians at the mouth of Little Platte thirty miles from our camp. 4th and 5th, stayed in camp with Indians. Made a feast for the chief and commenced trading with them. 6th, it being very cold business dull. 7th, 8th, the weather cold. Started down to our fort in the afternoon. **Met Judson Tolman, Anson Call, and Chandlier Holbrook a few miles below trading post.**

9th, very cold. 10th, returned to the trading post. March 11, 12, 13, 14 and 15th, continued in camp with the Indians a trading with them.

March 16 and 17, 1847:

Started for home with some 350 buffalo robes, 30 beaver skins, with deer skins, wolf, wild cat, etc. The French trader, Mr. Lyons had 900 robes with a like proportion of other peltry as he was an old trader, had much more goods and speak Indian fluently. 18th arrived home in safety. 19th repacked our robes and prepared for our journey. March 20th, loaded our wagons. Took on Mr. Lyons peltry which for $1.50 hundred, supposed to be over seventy hundred. 21st, left our camp in company with rising of twenty wagons for the Missouri after grain. Traveled seven miles. Camped on a little creek. March 23rd, traveled eight miles. Camped on a small creek. 24th, traveled 10 miles. Our teams poor, but little feed which made it slow traveling. 25th, traveled twelve miles. Camped on a branch of the horn river. 26th, traveled fifteen miles. 27th, the morning pleasant. Stayed in camp in the morning. Traveled five miles and camped at Old Omaha Village on the Horn River. This village is on the Horn. Passed the Lathrop trail. Left camp in the fall. 29th, this afternoon met with David Lewis and other of the brethren from Winter Quarters with an epistle from the Twelve counseling our brethren at Puncas to remove to the Bluffs. Camped on the Horn. Traveled twelve miles. 30th, took on to my wagon of Mr. Lyons peltry. Ten or twelve wagons returned back to Puncas. **Judson Tolman left me for home.** Traveled twelve miles. 31st, traveled ten miles came up with Brother Davis camp on the Horn. Brother Putman's family at this place for a few days.

Wednesday, April 1, 1847:

Traveled twelve miles, camped at Stormy Creek. Prairies on fire. Had to go back fire to preserve our teams and wagons. Met with Joseph Davis with two yoke of oxen going to help his father. My brother, Chandlier's team gave out. April 2nd, came to Coon Branch about ten o'clock A.M.. Traveled twelve miles and camped on bluffs. April 3, met with Brother Knowlen and Maxwell on their way to Puncas for their families. Traveled twelve miles. April 4th, traveled ten miles and it rained during the night. Brother Christman and Lasley came to our camp this evening from the Missouri River camp. 5th, traveled two miles in the morning came to the bottoms of an old stack. Sent Brother Lastley his mule which I had to go west last fall by Brother Bartholomew. We are now five miles from the camp of the brethren at Winter Quarters. Tuesday, April 6, this morning Brother David Davis and his father came up with us. Chandlier went into camp with his team. This morning Brother Bartholomew came back from Winter Quarters about 9 o'clock A.M.. He brought a very little provisions with him. It is scarce in camp.

Traveled ten miles. April 7th Mr. Lyons left this morning for Belview to make arrangements for his peltry. Arrived in Belview in the afternoon. Discharged our peltry. It weighed 6,000 pounds. Freight at $1.50 per hundred weight $90.00. Sold twenty-four of my own robes for $2.50 each, $60.00 amounting in cash.

April 8th, 1847:

Went in company with a couple of Frenchmen across the Missouri River Mr. Sarpus. Received $90.00 for hauling Mr. Lyon's peltry. On my return I found that the Indian agent Mr. Miller had seized and by force had taken all the robes and peltry, 250 robes, 30 beaver skins, deer skins, wolf and wild cat worth $500 from our wagons belonging to different individuals which we had hauled down for to sell and take back to their families saying that we had no right to trade with the Indians besides he threatened taking all our teams from us that we had just hauled their peltry with and stripping us naked, besides making us prisoners and leaving our families in the wilderness to perish for bread, being backed up by some of the Frenchmen half breeds and Indians in an Indian territory. We gathered our teams and traveled five miles that evening and camped on the prairie that night, kept up a strong guard as they threatened to follow us and take our teams etc.

Friday, April 9, 1847:

Traveled ten miles to Winter Quarters. Saw many of the brethren with whom I had been formerly acquainted with. Met my cousin, Solomon Angell and family whom I had not seen for thirteen years and stayed over night at his house. 10th, stayed with Brother Angell at night. Got some corn ground I had bought at the mill. 11th, traveled ten miles. Visited the old fort at Council Bluffs. It had been destroyed by fire some years before. Found Brother Davis family at this place. 12th, traveled fifteen miles. Camped on the prairie at night. 13th, traveled fifteen miles to Coon Hollow. Continued unwell. The weather cold, feed short and scarce. 15th, traveled fifteen miles, camped a little below the fort on Elk Horn. April 16th, traveled twelve miles, was able to drive my teams, for the first time, for a number of days. 17th, traveled twelve miles and camped at the Omaha Village on the Horn. Met with a number of brethren with their families from Puncas. The weather very cold. We heard that all the brethren had left Puncas and their houses burnt by the Indians. 18th, traveled thirteen miles. The morning cold with some snow. Camped on Cotton Wood Branch. 19th, traveled twenty miles, camped at the bad encampment. 20th, traveled six miles and met my family, all well, almost out of bread stuff of every description and so was the camp in general and we were hailed with joy because we had some corn meal for them. **Judson Tolman, my son-in-law, that left me to return to family had helped move my family with his own. He buried his only child a daughter about two weeks old two or three days before at the burying ground on the Bluffs near Puncas where about twenty-three of our brethren and sisters had been buried during our short stay in that place. Yet, in all our tribulations we felt joyful.**

April 21, 1847:

This morning the main camp from Puncas came up with us. We also met the remainder of the teams from the Bluffs. Traveled six miles and camped at the bad encampment. 22nd, traveled twelve miles and camped at the big cotton wood tree on the little Horn. 23rd, morning pleasant,

weather mild. Camped at Cotton Wood Branch. 24th traveled six miles, camped at Oak Springs. 25th, traveled ten miles, camped on the Horn. Passed the Old Omaha Village. 26th, stayed in camp for washing to be done. Caught some fish with our net, dug some clams out of the sand in the river which helped to give a feast. Our cattle found some green grass. 27th, the day warm. In the evening threatened rain with wind, traveled ten miles. 28th, traveled eleven miles crossed the creek at its mouth at the Horn River. This day cool and windy. 29th, traveled fourteen miles in the afternoon. The wind blew hard and it rained. Crossed a muddy ford at night. The evening cold. 30th, the morning cool and wintry. Crossed rocky creek. Traveled six miles, camped on the Bluffs. Brother Shurtliff found his wagon where he left it when he went from hauling the peltry.

Saturday, May 1, 1847:

Traveled ten miles, camped on Coon Hollow. Brother Jude Allen lost his last cow. 2nd, traveled twelve miles. May 3, traveled fifteen miles. About seven miles from main camp at Winter Quarters. 4th, visited the old fort at Council Bluffs. Brother Isaac Morley visited us at our camp and some council. My team went into camp. 5th, stayed at the ferry on the Missouri River during the day. 6th, stayed at the ferry during the day. It rained some, the wind blew hard so that there was but little ferrying done. 7th, worked for Brother Higbee making fence for our ferrying. 8th, crossed the river about noon. Traveled six miles and camped among the Bluffs. 9th, traveled six miles and to camp near Brother Chester Loveland's, borrowed some meal for supper and breakfast as we were all out of eatables. 10th, moved about one mile north to a good spring on the Mosquito Creek where contemplate putting in a crop this season. Made a yard for our cattle and commenced clearing our ground. I had lost four cows at Puncas, all I had. **Judson Tolman one, all he had so that I hired one of Brother Anson Call for the summer.** 11th, received a letter from Brother Billings saying the Puncas High Council had to pay a debt contracted with Daniel Spencer and Edward Hunter. Went to mill five miles, obtaining four bushels of meal. 12th, this morning frosty. Ice one half inch thick. Continued clearing our land, cutting houselogs, etc. 13th, went to mill and obtained some more meal for myself and others. May 14th, commenced ploughing the first this season. 15th, it rained, done some ploughing. 16th, today Brother Anson Call and myself went for Winter Quarters to answer Brother Billings requirements. Took two yoke of oxen, one cow, wagon to help settle the debt that had been contracted by George Miller and made the council obligated to pay it. The day cold and rainy. Brother Call crossed the river tonight. 17th, returned home a little after noon. Brother Call left his gold watch in pledge for security to the council debt. **18th, ploughed and harrowed our ground for planting. 19th, today we commenced planting our corn. 20th, this morning it rained. Ploughed in the afternoon. 21st, ploughed through the day. 22nd, harrowed some of our ground. Planted corn, potatoes, beans, watermelons, muskmelon etc. May 23, stocked a plough. 24th, in the morning, it rained. In the afternoon it cleared away and we ploughed. 25th, made a fence with poles for our garden etc. Dragged some ground. Planted some more corn. 26th, commenced ploughing over the Mosquito Creek in a bend of the creek. We are camping in our wagons.**

Editorial Note

(As you can see, by this time Brigham Young and his main party of pioneers were well along the way toward the Great Salt Lake Valley. Judge Holbrook, Judson Tolman, Anson Call and others had been assigned to remain in Iowa to plant crops and prepare the ground for themselves and other parties who were to come. It is not recorded in either Judge Holbrook's Journal nor Anson Call's Journal just how that determination was made nor when it was communicated to the parties who remained. It must have been a very difficult thing to have been through the rigors of the winter of 1846--burying children and friends--and to have been asked to remain there yet another year, while others were chosen to proceed to Salt Lake.)

Tuesday, June 1, 1847:

Planted corn and cut brush etc. 2nd, ploughed in the evening. 3rd, it rained hard in the morning. Commenced ploughing, broke the coulter to the plough. **Judson went to the point for iron. 4th, Judson came back in the afternoon.** Brought back a coulter and seed corn. 5th, ploughed prairie and found that our coulter worked well. 6th Brother Shurtliff came from Winter Quarters and wanted Brother Call and myself to pay thirty dollars towards the debt to Edward Hunter and Daniel Spencer. **7th, Judson took a cow for $10 and $5 of Brother Call and $15 of myself in cash which makes $30, sum required by Brother Shurtliff to the main camp. I ploughed. 8th, planted corn. Vasco Call worked for me. Judson Tolman came home from the main camp and paid Houtz and Shurtliff the cow and money and took up the bond (this money was paid by us but was not our debt).**

June 9, 1847:

It rained hard this morning and the evening before which made the ground too wet to work. We laid up our log house, 28 feet by 14 feet. 10th, ploughed and planted corn one month to day since we arrived at this place. We have got ten acres into corn and some three acres more prepared. 11th, planted corn and ploughed my corn over the creek. Mrs. Holbrook went to the point with Brother and Sister Call. 13th, Mrs. Holbrook got home from the point. Sold a part of her hats, etc. 14th, ploughed and hoed out one small piece of corn. 15th, planted beans, ploughed corn. 16th, planted beans for Samuel Marchem. **Judson peeled bark for the roof or our house.** 17th, in the morning hauled poles for our house. In the evening, a very hard rain. 18th, put on our roof to the house with bark. 19th, split rails, etc. 20th, moved into our house, having lived in a wagon up to this time. 21st, commenced ploughing for buckwheat. 22nd, continued ploughing, hoed out my potatoes etc. 23rd, planted some white beans on the prairie sod. 26th, planted six quarts of squaw corn and finished up planting for the season and have put in fourteen acres into corn, beans and potatoes, etc. 25th, ploughed and dragged.

June 26th, 1847:

Harrowed buckwheat ground. **Judson Tolman ploughed corn for Harding.** In the evening showers. 27th, went to meeting, but there was none. 28th, sowed one bushel of buckwheat on three and one half acres. **Judson stuck a harrow tooth in his foot.** 29th,

ploughed for Harding a half day, hoed beans in the afternoon. 30th, ploughed corn and hoed.

Thursday, July 1, 1847:

Ploughed corn and hoed. 2nd & 3rd, ploughed corn and potatoes and laid by about four acres. 4th, somewhat showery. Brother (Orson) Hyde held a conference near Indian Mill. 5th, prepared timber for chemney. 6th, built chemney. 7th, laid floor out of split punchon. 8th, commenced over creek in the afternoon, heavy showers with wind. 9th, made fence to our corn field over creek and set up our corn that the wind blew over. 10th, built a back to our chemney. Sunday 11th, went to meeting and preached in the branch at Brother Warthoms. 12th and 13th, ploughed and hoed corn. 14th and 15th, cut brush and cleaned our turnip patch. 16th, hauled fence poles and house logs etc. 17th, made our fence and laid up our logs. 18th, wrote a letter to my friends in Mass..

July 19th, 1847:

Started for Missouri. My son Joseph Lamoni, Judson Tolman, Anson Call, Samuel Meachem, in company with me took two wagons and oxen. Traveled twenty miles and stayed on the prairie. 20th, traveled twenty-five miles and stayed on the prairie, one mile over the State line. 21st, traveled twenty miles, crossed the Nisabotang River at Olive's Ferry and passed through Linden the county seat at Atkinson County. Thursday July 22, traveled twenty miles, crossed Rock Creek in the morning, the Big Tarquin in the afternoon continued to meet many of the brethren with corn. 23rd, traveled twenty miles and camped on the prairie. 24th, traveled seventeen miles crossed the Notaway at Lackey's ferry, saw brother Harding at work heard of brother Loveland and others.

Editorial Note

(On this day, unbeknown to Judson and his associates, Brigham Young and the lead party of pioneers entered the valley of the Great Salt Lake. One who is familiar with the history of Bountiful, Utah, will recognize in this group the nucleus of prominent settlers who would eventually become "neighbors" in Sessions Settlement.)

25th, passed through Savanah and found the prairies eat out with but little food for our teams, traveled seventeen miles, came to St. Joseph and found brother Justin Morse about one mile out of town making shingles.

Monday, July 26, 1847:

Bought a grindstone, scythe and snathe, some corn meal a jug of molasses and went five miles east of St. Joseph on the prairie near one Judge Leonard. July 27th, commenced cutting grass on prairie and brother Call went to the timber to cut some poles for a hay rack etc. July 28th, in the afternoon bound oats for Judge Leonard. 29th, bound oats for Judge Leonard. He paid me 60 cents per day in pork, took two loads of hay to town. **July 30th, continued cutting grass myself, brother Call and Judson took two loads to town.** Saturday July 31, took 1/2

tons of hay to Judge Leonard for three dollars in pork. We camped on the prairie did our own cooking which consisted in a little fried pork, potatoes, corn cake mush and molasses.

Sunday August 1, 1847:

Staid in camp on the prairie. August 2nd took two loads of hay to town. It rained some during much of the night. Aug. 3rd, the day poor for hay weather. Aug. 4, went to town with 2 loads of hay etc. Aug. 5th, mowed for Mr. Maxwell and hauled two loads of hay to town. Aug. 6th, stacked 6 tons of hay on the prairie for the Edgar Houre in town. 7th, hauled hay for Mr. Maxwell. 8th, went to see Mr. Burnett twelve miles, he was gone from home. **Aug. 9th, took 2 loads of hay to town. 10th, took 2 loads of hay to town. I done the cutting of the grass brother Call and Judson done the hauling.** 11th, took two more loads to town. Joseph Lamoni (Holbrook) cut his foot with a scythe. 12th, took 2 more loads to town. 13th and 14th, took two loads to town. 15th, Staid in camp. 16th and 17th hauled two loads to town, bought one bush scythe for one dollar twelve cents. 18th, hauled 2 loads to town. Lamoni commenced work today, made fence around two stacks of hay on the prairie.

Thursday August 19, 1847:

Hauled two loads to town. August 20, Took two loads to town. Received by the hand of brother Tanner one horse, cow & calf for a note on John Bozarth at Far-West in Caldwell County which a part belongs to my brother Chandlier Holbrook for some of our property that was left in Missouri in 1839. Paid said Tanner $2.00 in cash for his trouble. Aug. 21, hauled two loads to town. Sunday August 22, staid in camp. August 23rd, hauled 3 loads to town, brother James Sloan hauling one. 24th and 25th, took three loads each day. Aug. 26th, in the morning it rained. Mowed some this day. Aug 27 & 28 Hauled 3 loads each day. Sunday Aug. 29th, staid in camp most of the day. Aug. 30th, traded the mare for one yoke of steers and yearling heifer and two dollars in cash. Took 3 loads to town. Aug. 31st, took 3 loads to town.

Wednesday, September 1, 1847:

Hauled 3 loads. The heifer is so lame she cannot stand upon her feet. She seems to be foundered. Bought a tub of Judge Leonard with some pork paid $6.00. Sept. 2, took 3 loads, let Mr. Yates have the heifer he to give what he can afford. Sept. 3, took three loads. Sept 4, it rained in the morning. We got potatoes and corn etc. Sunday Sept 5th, made camp. Sept 6th, took 3 loads to town. Sept. 7th, a very heavy rain in the morning so that we could not get our breakfast. Joseph Lamoni took the ague this morning. Sept. 8th, took 3 loads to town. Jackson Smith, who married Mary Owens, my half sister informed me that he had her. Sept 9th, took 3 loads to his wife and wished me to go and see her. Sept. 9th, took 3 loads and made preparation to start home. Went with Jackson Smith and saw Alvira Owens but she was unwilling to go home. I had not seen nor heard from her in nine years. She was my mother's youngest child.

September 10, 1847:

Loaded up my wagon with six sacks of salt and 25 bushel of wheat with other loading for home, upon settlement we found we had earned about $200.00 in cash and store pay. Sept. 11th, commenced our journey home from St. Joseph in company of Anson Call, Ellis Eames and Jackson Smith. **(Judson Tolman and Joseph Lamoni Holbrook were present, but not**

mentioned.) Joseph Lamoni still continues to have the ague, traveled 16 miles and camped on the prairie. Sunday Sept. 12, traveled 13 miles and crossed the Notaway River in the evening. Sept. 13th, traveled 15 miles and camped at Squaw Creek.

Tuesday, Sept. 14, 1847:

In the morning bought a cow and calf and paid $11.50. Sept. 15th, in the morning bought a cow and paid $9.50. Traveled fifteen miles and camped at high creek bridge. 16th, traveled 14 miles and camped at Nishnabottany. 17th, traveled 25 miles and camped at point of timber. 18th, traveled 25 miles and arrived home in the evening and found the family all well, being absent just two months. Sunday Sept. 19, unloaded our wagon etc. Found our crops rather backward but good growth. Sept. 20, cut grass over the creek. Sept 21 & 22 cut grass. Sept 23, in the morning it rained. Saved our seed corn and cut some of our corn. Sept 24th, continued cutting corn. 28th, this morning a light frost in places, cut my last planting of corn three months from the time of planting, pulled beans. 29th cut up corn and pulled beans. 30th, commenced cradleing (sic) our Buckwheat.

Friday, October 1st, 1847:

Cradled Buckwheat. Some time before day took a violent cold. Oct. 2, hauled some hay. Passed a very sick night. Oct 3rd, continued very sick. The weather very warm. 4th, Chandlier my brother, came over from the Puncas camp, hunted for the steers through the day and did not find them until evening. Oct. 5th, settled with brother Chandlier for our Missouri debt against John Bozarth. He took the cow and calf and I kept the steers which I received of Brother Tanner from John Bozarth. I continued sick through this day. **Oct. 6, Judson and Lamoni finished cutting up corn for this season.** Oct. 7th & 8th & 9th finished thrashing Buckwheat. Oct. 10th, the weather pleasant, my health still poor. **Oct. 11th, Judson worked on the grist mill dam and I tried to winnow buckwheat.** 12th, I tried to assist in loading corn. Took to my bed before night. Passed a very sick night. 13th, took physic and found some relief. Helped raise a bridge across the Mosquito Creek to haul my hay and corn. 14th, more comfortable in the morning. Was worse before night, continued worse in the afternoon and night. 15th, taken a puking and purging in which my life was almost despaired of. **Judson went for Doctor Browning.** The doctor came in the afternoon and told me he did not think I could live till night were it not for the power of the Priesthood. He nursed and anointed me with oil. In the evening the brethren administered to me after the order of the Temple of God, (in holy garments) in the last days. Oct. 16th, in the morning somewhat easier. The Doctor still staying with me through the day. He gave me a light vomit. He said he hoped by good care and nursing I might get well. My pulse stopped and I fainted a number of times, passed a distressful night. Sunday Oct. 17th, a little better and Doctor Browning came to see me again and said by the prayers of the brethren and good nursing I could yet live. Jackson Smith and Mary his wife, my half sister, came to see me and many of the brethren.

October 18th, 1847:

Still grew better. **Judson hauled hay. Oct. 19th, Judson hauled hay in the afternoon.** The fire broke out on the west prairie and burnt up about 3 tons of hay, my being sick prevented

it being hauled before. 20th, set up a little today. My health improving. **Judson dug potatoes. 21st, Judson hauled corn. 22nd, Judson made rails. In the evening I had another poor spell. Judson finished digging potatoes and found that we had raised fifty bushels from one bushel of seed, a good supply of garden vegetables etc. 23rd, Judson hauled corn. 24th, had a chill and fever which lasted most of the day. 25th, some better. Judson made rails.** 26th, rather worse today. **Judson made fence. 27th, Judson cleaned Buckwheat.** 28th, I remained about the same. **Judson continued to clean Buckwheat. 29th, Judson finished cleaning Buckwheat.** We rased sixty bushels from one bushel of seed, also finished cleaning beans. We raised eight bushels. **30th, Judson pulled turnips, in the evening the fire came in from the east prairie. We succeeded in back firing against it but it came to our yard fence.** 31st, still poor health. kept poor not able to sit up but very little of my time. The wind continued very high from the south for a number of days which burnt the prairies and timber over and left no feed for our stock but forced us to feed them.

Monday, November 1, 1847:

Judson took ten bushels of turnips to Doctor Browning and invited him to visit me. Brother Candland came in the evening and informed me that the Twelve had arrived from Great Salt Lake to Winter Quarters at 4 o'clock P.M..

Nov. 2nd, Brother Candland and Catherine went to went to Winter Quarters. Doctor Browning said I must be very careful in order to get better. Nov. 3rd, & 4th, was not able to sit up but little. Nov. 5th, I am troubled much with nervous headache every other day with some fever. Nov. 6, commenced raining in the morning and it rained through the day. Sunday Nov. 7th, the weather pleasant. Nov. 8th, it snowed a little. **Judson hauled corn. Nov. 9th, hauled corn, my health improving slowly. Nov. 10th, hauled corn. Nov. 12th, Judson hauled corn. Nov. 13th, Judson went to mill.** Brother Anson Call went to the main camp (at Winter Quarters). Nov. 14th, (I) went out of doors today. **Judson came home from the mill in the evening, paid the money for grinding.** Nov. 15th, Brother Anson Call started for Missouri to work. **Judson hauled hay and corn.** Nov. 16th, walked to brother Dwight Harding's house about forty rods. **Judson hauled hay.** 17th, It rained. My health much poorer. 18th, continued poorly. **Judson hauled corn.** 19th & 20th, took physic. **Judson hauled corn. 21st, Judson finished hauling corn for the season. 22nd, Judson made a bedstead.** My health still poor.

23rd, Judson hauled fencing timber. 24th, Judson worked on the hovel for our cattle. 25th, Judson made fence. 26th, put on my clothes and went out of doors. **27th, Judson made fence.** 28th, still grew better. **29th, Judson worked on the yard fence.** Catherine Barton came back from Winter Quarters. **30th, Judson hauled rails.** I rode to Samuel Meachem's.

December 1, 1847:

(Note that in the Ward Holbrook transcription of Judge Holbrook's Journal, this date appears as 1947.)

Judson made yard fence. Dec. 2nd, Judson finished the yard fence. 3rd, Judson made rails for Samuel Meachem. 4th, Judson worked for Meachem. Dec. 5th, Judson went to see Jackson Smith. I gain my health slow. 6th, Judson got his shoes, made rails for a corn crib. 7th, made a corn crib.

Editorial Note

(Again, given Judge Holbrook's state of poor health, being barely able to get dressed and ambulate for quite a long period of time, I interpret the preceding sentence to mean: "Judson made a corn crib.")

It rained and froze. **Dec. 8th, (Judson?) got wood.** 9th, in the morning it snowed about four inches deep. **Dec. 10th & 11th, Judson cut wood at the door. Dec. 12th, (I) staid home. 13th, started to Missouri to get work for the winter, the weather cold.**

Editorial Note

(It is very likely, given the recorded events which follow this statement, that Judge Holbrook was referring to Judson's departure for Missouri, and not his own.)

16th, 17th, & 18th, the children husked 60 buchels (sic) of corn. This evening, received a letter from Anson Call in Missouri. Father Loveland came home from the valley of the mountains. 19th, staid at home. (See previous Editorial Note.) 20th & 21st, husked corn. 22nd, Catherine Barton left home and went to her brothers, John Barton. 23rd, husked corn. 24th some cold. Catherine returned back with brother John Barton, took some of her clothes and went back again. Dec. 25th, Christmas conference on this side of the river, one inch of snow. Dec. 26th, very cold. 27th, pleasant for the time of year. 28th, the day somewhat foggy. The snow mostly gone. 29th, still warm, braided whip lashes. Dec. 30 & 31, the last of the year 1847. Thus another year has passed with all its attending circumstances the year of the pioneers of Israel coming to and returning from the Great Salt Lake Basin, the future destination of the Latter-day Saints. I have prosperity and disappointments, health and sickness but life is still spared me.

January 1, 1848:

The beginning of a new year, the weather pleasant. Jan. 2nd, I staid at home. 3rd, Went to Winter Quarters. Jan 4, 5, 6th & 7th, staid in camp. My health still poor and visited my friends and started home (from Winter Quarters to Mt. Pisgah). Jan 8th, got home and caught some cold. 9th, staid at my house. 10th, loaded my wagon to go to Winter Quarters. 11th, the weather being cold staid at home. 12th, went to the camp at Winter Quarters, took wheat and salt and got my wagon tires set at brother Attles shop. 13th, staid in camp, sold my wheat and

salt to Brother Brigham Young. 14th, came home from camp and Josephus Hatch came with me for the purpose of seeing my place. 15th staid at home. 16th, my birthday, 42 years old. 17th, and 18th, prepared to go to camp. 19th, started for camp at Winter Quarters with corn, buckwheat and paid brother Benjamin Covey for shoe making and brother Little for black-smithing. 20th, sold my log cabin with two rooms yard fences 14 acres of broke land, etc. 21st, prepared my wagon. 22nd, finished my wagon for the journey west. 23rd, went to meeting at Mr. Bright's. 24th, unloaded my small wagon and put a cover on it. 25th, made some ox bows. **26th, Judson Tolman started back again to his work in Missouri making rails, made some brooms, etc.**

Editorial Note

(You will note that Judge Holbrook omitted the details about Judson's having returned to their home from Missouri. The preceding reference merely indicates that Judson was again returning to Missouri to his work making rails.)

27th, Catherine Barton came home from the main camp with Mr. Snider and took her chest and other things that she had left to Winter Quarters. She had lived with us about one year and nine months from Nauvoo to this place. I got wood. 28th, Dressed some deer skins. 29th, continued to dress deer skins. Sunday Jan 30th, stormy night with rain and snow the day blustering. Jan. 31st, went to the camp at Winter Quarters.

Tuesday, February 1st, 1848:

Came home from camp. Feb. 2nd, shelled seed corn. 3rd, shelled seed corn, paid five and one half bushels of buckwheat to Doctor Browning. **4th, Sarah Tolman, my daughter had a daughter born at half past nine o'clock in the evening. Present Mrs. Cyril Call, Mary Call, Mrs. Dustin and Phoebe Harding.**

Editorial Note

(From the events as they are presented by Judge Holbrook, Judson was probably not present for the birth of this, his second child. It is likely that he was in Missouri, working to acquire goods and cash in preparation for the coming trek. You will recall that Judson and Sarah buried their first-born daughter near this place. Sarah, even at this point, is still a very young woman. How remarkable it is to note the strength and courage she displayed through these early years! You should also note that Joseph Holbrook refers to his daughter as "Sarah". I highlight this fact, because in our family genealogical circles she is more often referred to as "Lucretia".)

Went for Doctor Browning at half past ten o'clock of the same evening. (One hour after the birth took place) They named her daughter Nancy Jane Tolman, after her grandmother and aunt who died in Nauvoo. 5th, Sarah more comfortable. Settled with Doctor Browning for his several visits, paid one days work, ten bushels turnips, five and one half bushels buckwheat, one bushel of beans, one quart of whiskey. 6th, staid at home. 7th,

shelled corn for the mill. 8th, went to the mill. 9th, went to Winter Quarters and took 37 bushels of corn and three fourths bushels of beans for tithing. Feb. 10th, came home from camp. Received one letter from Ohio and one from York State. Feb. 11th, went twelve miles for the purpose of purchasing a plough. 12th & 13th, staid at home, cut wood etc. 14th, Staid home, it rained in the morning. 15th, Butchered my fat ox, the hide 120 lbs., the rough tallow 100 lbs., the four quarters 950 lbs, making in all 1160 lbs, the largest ox I ever killed. 16th, cut up beef, tried up tallow etc. 17th, finished cutting up beef, salting it etc. 18th, finished trying up our tallow. We had 170 lbs. after it was tried. 19th, we made soap for our journey. Sunday 20th, staid at home. 21st, brother Anson Call got home from St. Joseph (Missouri) where he went and made coal in Missouri. 22nd, went to mill with buckwheat. 23rd, cold for the season. 24th, Hung up my beef to dry. 25th, went to get my buckwheat ground. 26th, hewed timber for ox yokes. 27th, stayed at home. 28th, went to the camp at Winter Quarters with tallow beef etc. 29th peddled about the camp.

Wednesday March 1, 1848:

It changed about, very cold and blustering the river blocked up with ice this night. Mar 2nd, 3rd, and 4th still cold. Sunday 5th, crossed the river on the ice with my team and came home. Mar 6th the weather more mild. 7th, Got up wood. 8th, Prepared for a trip to St. Joseph, Missouri. 9th, started for Missouri with Joseph Lamoni (Holbrook) to drive my team and Anson Call and his team traveled 25 miles. **10th, traveled 25 miles to where Judson Tolman was making rails, found him well and a getting his job along well.**

Editorial Note

(Judge Holbrook and his little group, consisting of Anson Call and Joseph Lamoni, remained in Missouri for the entire month of March, making barrel staves and selling them for cash. They purchased "heifers", obviously in preparation for the pending journey.)

Saturday, April 1, 1848:

Started for home. **Apr. 2, came to where Judson Tolman was making rails. Apr. 3rd, helped Judson to work on his rails. 4th, helped Judson to finish his job of 10,000 rails. 5th, Judson Tolman settled with Mr. McKissick. Received payment three cows and $29.60 in cash. Bought six sheep, two pigs and started for home. 6th, traveled 25 miles and got home. All well with our stock and found the family well and in good condition, about ready to start for the valley of the Great Salt Lake.**

Editorial Note

(With just a little imagination, we can picture in our mind's eye the reunion of Judson Tolman with his beloved Sarah and their daughter of now two months. As a family, we long to know more details about the thoughts of his heart at these tender times. It is also evident that Judson had devoted himself to a great amount of physical labor in cutting and fabricating 10,000 fence rails. When you calculate that he departed for Missouri, the first time, on December 13th, with an undefined break during which he returned to his family,

in a period of less than ninety days, he had produced over one hundred rails per day. Working with wood, timber, lumber, etc. had become a major focus of his life.)

8th, went to mill etc. 9th, stayed at home. 10th, made a coop for our pigs and hens, etc. 11th, bought a cow for $13.00 that would do to work on the road. Brother Josephus Hatch and family had moved and were a waiting for us to start on our journey so that they could move into our house.

April 12, 1848:

Started on our journey with two wagons with four yoke of oxen and four yoke of cows, with provisions for 18 months, seed grain of various kinds. Brother Anson Call and family with one heavy wagon and one light wagon in consequence of over exertion in getting ready on the first night I had a severe chill and fever. We had to wait at the ferry two or three days for our turn in crossing the Missouri River. Brother Brigham Young had previously told me that if I did not get out of the country this season it was quite doubtful whether I ever lived to go to the valley of the mountains. I still continued to have a chill every twenty four hours with a violent fever.

Editorial Note

(At this point, there is a marked change in the narrative of Judge Holbrook's journal. It becomes a more free-flowing, retrospective narrative, with far fewer daily entries.)

Chapter VI

(Note that this Chapter Heading is from Judge Holbrook's Journal)

After we had crossed the river there being no empty houses to be obtained, brother Anson Call and I concluded to go out about two miles to the Puncas Camp where my brother Chandlier Holbrook lived as there were a plenty of empty houses at that place with a number of other families that had lived there for the past year. **We found comfortable cabins for our families as we did not expect to move forward on our journey west for a number of weeks.** I still continued to be afflicted every day with my chills and fever which kept me very low. On the second night, as our cattle were on the public yard the Indians took down the fence and drove off seven head of cattle belong to me. **Judson Tolman went in pursuit and soon found that it was Indians by their moccasin tracks. He returned when my brother Chandlier Holbrook and John Dalton armed themselves with Judson; they pursued them about ten miles, when they came upon some of the Indians who had drove two of my best oxen into the mire, had butchered one and killed another. They also found where they had divided the cattle and took them in different directions so that they could not be so easily overtaken but they killed three of my best oxen and two cows. Two of the oxen having got away and came home the next day.** We were counciled (sic) as a camp to remove to Winter Quarters to the main camp. I had not team enough to draw one wagon as the largest yoke of oxen were killed and the near ox out of the next best yoke. We now remained in Winter Quarters, having our

cattle well guarded by night and day. About one week after this three Indians came into the herd in the day time and took one of brother Anson Call's oxen in sight of the guard and the guard of ten men pursued them for ten miles. The Indians had butchered the ox, crossed a small mysa stream called the passoo where the guard could not follow them any farther, so they were forced to return without the ox. My five head (that) were taken at the Puncas Camp was the only one that had ever been taken for one year and brother Call's the only one that had been taken at Winter Quarters this spring among the thousands of head of cattle that was continually being herded every day.

I bought another yoke of oxen, turned out one cow, took some few hundred (pounds of) flour from my provisions, a little money but they were not near as large as those the Indians had killed. Along about June, we made a move west over the Horn River where when the company of Brigham Young came up, were organized into his company. Daniel Garns captain of fifty, Anson Call captain of the ten I belonged to. I continue to be afflicted with chills and fever and being unable to sit up much of the time. **I employed Benjamin Tolman to drive one of my teams, a brother of Judson Tolman, while Judson drove the other. Our teams, which now consisted of some unbroken steers and cows made it very difficult for eight or ten days to get along but as our load had been growing lighter by our living and trading our flour for our oxen we managed to keep up with the camp.**

One day on the Platte River Sister Elisha Groves broke her leg. The camp stopped a few minutes when Brother Brigham came up, he took and set her leg. In a short time we were again on the march. There were about two hundred wagons in this company until we passed Fort Laramie when the company separated into fifties for the better convenience of traveling among the Black Hills on the Boise River. One of my twin cows died which I had worked on the lead from Winter Quarters. **I was now forced to hire another cow from Benjamin Tolman to which she soon broke in it being our off cow that died.** My health had so improved that I could walk a part of the time. At Independence Rock, Brother Hyrum Clawson lost some of his team so that I took on three hundred of his flour, some of the rest of the brethren took some more so they could continue on their way to the valley. On the Sweet Water River, we killed some buffalo and dried the meat and carried (it) with us. We also gathered some three bushels of saleratus from the Saleratus lakes, which was about six inches thick. It answers well for making bread. We had a plenty of feed for our stock and our sheep was much trouble to us as they would not stay with other sheep in the night but would ramble off. One night they rambled off and we hunted all the next day and we could not find them so we had to start without them, but in a few days after Brother George D. Grant found two of them. One of ours and one of Brother Call's. The rest were never found. We took every caution to save our bread stuff as we were very short from being forced to sell it off to lighten our load and to buy oxen, etc. In the fore part of our journey we had a plenty of milk and butter but the last of our journey we had to feed our pigs as they had grown so that it took more for them than it did when we started. Towards the end of the journey Sister Daniel Carns cut her knee with a common pen knife blade so that in a few days it so inflamed that she died in about two days travel of the valley. She was brought to the valley to be buried.

At the head of Echo Canyon[11] we stopped for a few days and went about six miles to the south and picked service berries. I got about six bushels which we dried for our fruit. As we were in advance of the main company we staid on the Weber River until Brother Brigham's company came up. **We came into the valley about the 20th day of September, 1848 and camped northwest of the old fort where we staid camp for a few days.**

Editorial Note

(The reference by Judge Holbrook to their entering the valley "about the 20th day of September" makes it clear that this part of the account is being written after the fact.)

I then obtained permission to go north about ten miles on the River Jordan to cut hay. I commenced cutting hay about the 1st day of October. **Judson staid at the adobe yard to make adobes for a house, 18 inches long, 9 inches wide and four inches think, west of the old fort.**

I was unable to cut hay all the time as my health was not yet very good but I continued to cut and put in the cock about forty tons before snow came when we hauled it. (Presumably, this "we" refers to Joseph Holbrook and Judson Tolman.) We built a wickout, an Indian name for shantie, where we wintered our stock. Our cows gave more milk so that we made some butter which we could exchange for grain which helped us much. **We also built a shantie in Salt Lake City upon our town lot in the ninth ward where Judson and wife lived.** Hannah, my wife, kept school for my children and brother Call's on the River Jordan. We were about four miles from the nearest house. At brother Session's settlement the Indians were somewhat troublesome a begging for bread and sometimes would threaten my family when I was not present so that I was forced to abandon our camp in the latter part of winter.

January 18, 1849:

I commenced cutting wood in the Mill Creek Canyon for coal. The snow about six feet deep in the canyon. **Judson and his brother Cyrus & Benjamin and Jefferson Wright a helping us. We were glad to get some shorts for bread or even wheat bran and that not half enough to keep off hunger. We also cut some 250 saw logs and about 1,000 poles, 100 cords of wood coal the first thousand from which we made 3,000 bushels of coal, the first thousand bushels we hauled to Salt Lake City for 12.5 cents and 15 cents per bushel. The second thousand for 20 cents per bushel, the third for 25 cents. We had some thirty or forty acres of land in the big field south of the city which we fenced for we broke up and put in 6 acres of winter rye and wheat which proved a failor (sic).** We also put in 8 acres of spring wheat but the grasshoppers made great inroads upon it, at one time nearly destroying it but

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[11]At the meeting of the Executive Committee of the Tolman Family Genealogical Organization in March, 1995, very near the end of editing this manuscript, we were shown photographs of a Cache Cave used by the pioneers. It is located near Evanston, Wyoming, and there is a very legible and beautifully carved signature of "J. Tolman" on the walls of the cave. It is likely that it was written there in August or September, 1848 by Judson Tolman.

by continually watching it by day and watering by night we harvested 100 bushels which was about half a crop. We also broke and put in some ten acres of corn but it also was a poor crop. We also put in seven acres of buckwheat then came a whirl wind after it was cut and set up which destroyed more than one half of the crop. We threshed about 35 bushels. We had some 70 bushels of turnips which were very good. We planted one peck of potatoes which I paid $3.75 per peck or at the rate of $15.00 per bushel. I planted them on my city lot in the 9th ward and raised 25 bushels which was the best crop I raised this season. I paid tithing in the fall but I do not know how much.

The emigrants came in this summer from the states a going to California to get gold and it literally seemed that the Lord inspired them to load down their wagons with everything that the saints needed for tools, to wear as clothes, for food which they were ready to trade for something to assist them on their journey. The brethren were very patient through the spring a waiting for their harvest time for many subsisted on half and quarter rations but lived on roots and greens with a little salt. There were some old men that could hardly keep themselves from perishing while they went to water their grain as they had nothing to take to their fields to strengthen them. I broke up land in the spring of 1849 which took 6 and 7 yoke of oxen to pull the plough, it being the low willow land for one and one-fourth (one bushel and one peck) bushels of corn per acre and I could not plough over three fourths of an acre per day. Still, the brethren rejoiced in their hearts and praised the Lord God of Israel that they had been delivered from the hands of their enemies, who had sought their lives by night and by day until we were led by the hand of God to these mountain valleys with a good prospect of our being made comfortable under our own vine and fig tree.

In the fall month of October (1848), I settled with Judson Tolman my son-in-law who had been with me from Nauvoo until now, his wife living in the family and we doing our work together as one man. He had a good new two horse wagon and harness, two good yoke of oxen, two cows and bread stuff enough for one year together with about two hundred dollars in cash which gave him a good start in the valley for a young man to begin with.

Editorial Note

(This entry in Judge Holbrook's journal is significant, because it represents the "coming of age", if you will, and the formal separation of the households--Judson and Sarah, for the first time in their married lives, establishing their own home and separating their family from the patriarchal presence of the Holbrooks. Before leaving Judge Holbrook's journal entirely, however, I want to highlight some of the events chronicled therein, which were undoubtedly a part of the entire community, including Judson Tolman's life and family.)

December 25, 1854:

I let Judson Tolman have one of the city lots and Joseph Lamoni Holbrook the other.[12]

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[12]The lot referred to here is probably the one located at 264 North 100 East in Bountiful. It is the site upon which Judson built his first residence in Bountiful.

In 1854, we were directed to wall in the city Bountiful with a wall 12 feet high, six feet wide at the bottom and two feet at the top with a gradual slop(e) on each side with suitable port holes and bastions for to be used against an enemy who might attack us and to defend us from the Indians.

The year 1855 was a year of much discouragement to the saints by reason of the drouth and grasshoppers but the faithfulness of the faithful never faulters but grows stronger to the perfect day.

Having received a notice of my appointment to the convention on the third Monday in March (1856), I met with the members elect from the different counties in the Territory and were sworn into office and organized preparatory to business by choosing Jedediah M. Grant President of said convention after its organization. The convention formed after setting for near two weeks a State Constitution which was signed by each member and sent to the people for their acceptance and approval so that it might be presented to the present Congress for their consideration. George A. Smith, John Taylor were appointed to present it to both houses of Congress. But Congress could find much fault with the people of "Deseret" why they should not be admitted into the Union as we believed in polygamy and that we were out laws and that the Mormons were not entitled to the same privileges of other people and that we aught (sic) to be exterminated from the face of the earth. Such like feelings was to a great extent felt and expressed by the most so-called loyal citizens of our country, both North and South.

In the winter of 1855 there was near me a lodge of Indians. (Judge Holbrook's property was located on the west side of 2nd West, approximately due west from the current site of Viewmont High School.) **In the night there came a very hard wind from the mountains, swept away their lodge and they had to flee to save their lives. I took them into my back room where they tarried for two weeks.**

Editorial Note

(From this account and from those of other early Bountiful settlers, the periodic, violent East winds are very much a part of the fabric of Bountiful. Modern meteorological science has taught us that this phenomenon is the result of high pressure centered over western Wyoming (Evanston), together with low pressure to the west of the Great Salt Lake Valley. This combination of pressures causes winds to flow rapidly down the Weber Canyon. For those who are familiar with the geography, the canyon makes an abrupt turn to the North at approximately the town of Morgan. The winds, on the other hand, continue their westward plunge, straight over the mountains and down the various canyons East of Bountiful and Centerville. Some of that wind continues down the valley of the Weber River, where violent cross winds frequently occur at the point of the Utah Highway 89 crossing. The roof of the Bountiful Tabernacle was damaged periodically by these winds, as were the homes, the crops and the livestock of the settlers.)

October 7, 1856:

Lucy Holbrook, my wife, had a daughter born at 9 o'clock, 35 minutes in the evening, and on the 15th I blessed my daughter with the blessing of the Priesthood and named her Lucy Ann Holbrook. She died of the smallpox November 20, 1856 at half past 2 o'clock in the morning, age six weeks and one day. The smallpox came into my family by its being inoculated for the kind of pox as the smallpox was in the neighborhood but the inoculation turned out to be the smallpox in an adulterated state which some took the natural way and it proved fatal. This was the case with Lucy Ann, my daughter. They made a hospital of my house and there were 24 cases of it at my house but my child the only death. There was one more death of a child about a mile from my house of the same disease but such was the caution used that it did not spread and become contagious.

In a few days Joseph Lamoni (Holbrook) started on his mission. I put in one yoke of oxen, a saddle and bridle and some hundred weight of flour with meat etc. He went on the mail route for the States as far as Deer Creek on the Platte River, some 500 or 600 miles. He there with many others labored through the summer to built a fort at that place and to open farms to raise grain to keep up the mail stations which President Young had commenced to carry from Great Salt Lake City to the States but when the army that James Buchannan sent to destroy the Mormons they had to hasten home and abandon their fort with all their summer's work. On his return to the valley he immediately went out again to help guard the army from the states until the army went into Winter Quarters near Bridge Fort in the mountains, when he again returned home.

July 8, 1864:

Went to Provo, by the invitation of President Brigham Young, for a two days meeting in company of John Stoker Bishop and Anson Call with a number from Davis County and Brother Kimball and others from Great Salt Lake City. There was much valuable instruction given to benefit the Saints. President Young told the people to take care of their grain and not sell it to our enemies to rob ourselves as it was our duty to layaway and store up our wheat, a surplus for each year, enough for our families and our dependents for seven years to come so that at the expiration of seven years we would have bread for that length of time in our store houses at it was the council of God to his people for their salvation. **We have had a number of severe hurricanes from the mountains this fall during Nov. and Dec. destroying much feed for our cattle, tearing down fences, tearing off the roof of houses and carrying away much of the soil that is dry.**

Editorial Note

(At this point, we leave Judge Joseph Holbrook's journal. The events recorded here are those which either pertain directly or indirectly to Judson Tolman and his life to this date in 1864. In the absence of Judson's own journal, these entries and anecdotes constitute the most detailed account that we can find of the day-to-day life of Judson and his family.)

Part III
SETTLING IN UTAH: TOOELE AND BOUNTIFUL

What do we know of the company of which Judson and Sarah Lucretia Tolman were members during the late Spring and Summer of 1848? The "Journal History of the Church" records the following details: Judson and Sarah Lucretia Holbrook Tolman were members of Lorenzo Snow's Third Company of Brigham Young's Company that left Winter Quarters in 1848. They left the Elkhorn River on June 1 and arrived in Salt Lake City September 20, having spent one hundred twelve days on the journey. The company consisted of 1,229 souls, 397 wagons, 74 horses, 19 mules, 1,275 oxen (a ratio of more than ten oxen for every horse in the company), 699 cows, 184 loose cattle, 411 sheep, 141 pigs, 605 chickens, 37 cats, 82 dogs, 3 goats, 10 geese, 2 hives of bees, 8 doves and 1 crow.

Having arrived in Salt Lake City late in September, there was no time for the members of this company to plant crops in 1848, nor was there time to build "proper" dwellings. Alice Leone Patterson Wilkinson, a granddaughter of Judson and Zibiah Jane Stoker, describes that first Winter:

> **Judson Tolman's first home here was a little dugout in the Ninth Ward. A great many hardships had to be borne that winter on account of the scarcity of crops. They were obliged to live for six weeks on nothing but wild onions and milk. The next year, the crops were very successful. From one peck of seed received from the pioneers, he raised twenty-five bushels of potatoes. About the first of July the first barley was ripe and they ground it and made bread, the first they had had for a long time.**[13]

In early September, 1849, Brigham Young sent the first families to the Tooele Valley, some twenty miles southwest of Salt Lake City. Judson Tolman, his wife, Sarah Lucretia, and their 19-month-old daughter Nancy responded to that assignment, along with Josiah Call, his wife and infant child, and Samuel Mecham and his wife. Traveling together, the three families explored the valley, the surrounding canyons and the mountains, and decided to settle on a small stream south of the current city of Tooele.[14]

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[13]Reprinted from Tolman and Tolman, A Brief History of the Life of Judson Tolman, p. 28 because a copy of the History in question has not been located.

[14]Mercer, Mildred Allred, ed., History of Tooele County, Salt Lake City, Publishers' Press, 1961, p. 19.

From a history written for the Daughters of the Utah Pioneers, we have the following quote, which appears to have been taken directly from Judson's journal:

I helped to fight the crickets in 1849 and that year with two other families settled in Tooele. We were the first three families to settle in Tooele. In 1850 I was one of a company of 31 called by Brigham Young to serve as guard on the south western frontiers of Utah under Captain Phineas White. I served three and one half years in that capacity. I was in the battle with the Indians where sixteen Indians and one White man were killed. In 1852 the Indians took the last yoke of oxen and cow I had. In 1854 I moved to Bountiful. I helped to herd Uncle Sam's Army in Echo Canyon War. In 1877 I was sent on a Mission to Maine. In 1885 I was ordained a high priest and in 1897 a Patriarch."[15]

Judson attended October Conference in Salt Lake City less than one month after arriving in Tooele. While there, he reportedly asked Brigham Young to send additional settlers to the Tooele area. As a result of that request, Judson's two brothers, Cyrus--with his wife and two children--and Benjamin Hewitt, as yet unmarried, arrived in Tooele in November of 1849. There are still Tolmans living in Tooele County who are descendants of Cyrus.

A very interesting story ensued from Cyrus' early experience in Tooele. President Brigham Young had sent an exploration party to the mountains both east and west of Tooele to determine if there was suitable saw and shingle timber for construction. That party apparently reported to President Young that very little such timber existed in the Tooele area. Soon afterward, Cyrus was in Salt Lake City to meet with President Young and, during that meeting, contradicted the report of the exploration party. He reported that there was considerable saw and shingle timber in the canyons and promised to deliver a load of it to Salt Lake City. That contract was filled a few days later with the delivery of a load of Tooele timber to Brigham Young.

The following incident was taken from the biography of Sarah Lucretia Holbrook Tolman, telling of the family's first Christmas in Tooele:

When the children awoke on Christmas morning in 1849, not a doll was to be found in all the land, no, not even a stick of candy, or an apple was found in the cabins. But the children and their parents were happy for all of that. They were glad that they still had a little to eat, and prospects before them in their new homes were beginning to grow brighter every day. But, if there

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[15]Judson Tolman, by his granddaughter, Lavaughn Tolman Fowler. The history is on file at the Daughters of the Utah Pioneers museum and library in Salt Lake City, Utah. Glade Tolman, who currently resides in Upland, California, has possession of Judson Tolman's sword. It is likely that it was part of his accoutrements during this period of time.

were no dolls or toys for the children, the fathers and mothers could not forget Christmas, and before the day was over they all had a jolly time. In the evening they all met at the cabin of John Rowberry. This was the house where the first meetings were held. There they had an old fashioned dance to wind up the day, and it was the merriest crowd that ever met in a Christmas gathering. They were all young married people and as full of fun and frolic as it was possible for young people to be. Some of them were very good dancers, and a few were good singers. Those attending the first Christmas party held in Tooele in 1849 were John Rowberry, wife and five children; Cyrus Tolman, wife and two children; Judson Tolman, wife and one child; Captain (Phineas) Wright, wife and one boy; Samuel Mecham and wife; Mr. Bravett, wife and five children, Benjamin and Robert Skielton, enough parents and children to fill John Rowberry's house for a good Christmas party. But the great drawback was music. Not an instrument of any kind was to be found. Cyrus Call was a very good whistler and he whistled tunes while the merry pioneers danced. The dancers had a good time until just before midnight, when the dance broke up and that was the end of the first Christmas that was held in this city. [16]

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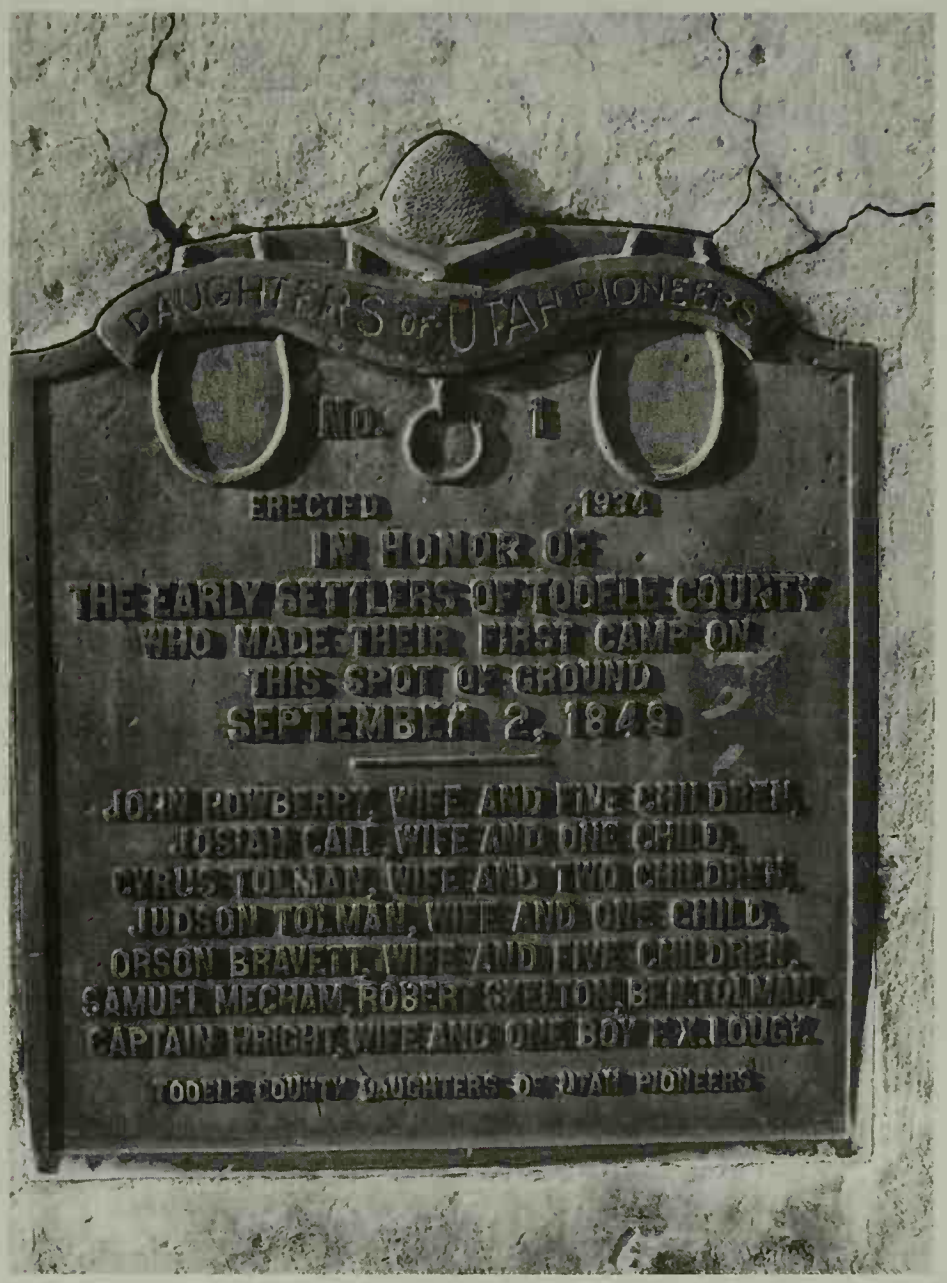
[16]This account was found in the Judson Tolman envelope (file) at the Daughters of the Utah Pioneers Library. As you can see, it is apparently taken from a Biography of Sarah Lucretia Holbrook Tolman, of which we have found no further evidence.

Settler's Park

DUP Monument



Close-up of DUP Monument

JUDSON TOLMAN, LUMBERMAN
"He Has Worked in the Timbers Most of His Life"

For anyone who has read the Journal of Joseph Holbrook, with particular focus on the period of the Summer and Fall of 1848, it will come as no surprise that Judson Tolman chose the life of a lumberman. While the first company of pioneers were pushing westward, Judson was filling large orders for split rails, which were used by the settlers on the frontier, primarily for fencing. His life demonstrates a love for hard, outdoor work. As we will read in the journals of his children, Judson was adept at "working in the timbers" and he surrounded himself with his brothers and (later) his sons in that pursuit.

As a result of fulfilling the timber contract with Brigham Young, Judson and his two brothers, along with Ezra T. Benson and Josiah Call built the first saw mill in the Tooele area. There are two mountain ranges--the Oquirrhs on the east, and the Stansburies on the west--that border the Tooele valley. Many members of the Tolman family, even those living in close proximity to Tooele, do not realize the magnitude of those mountains. One peak, in particular, in the Stansbury range, is over 10,000 feet high. The steep canyons on the east side of this range are quite heavily timbered with pine, cedar and quaking aspen. It is a beautiful place, full of deer, coyotes, spruce grouse and other native animal life. The Oquirrhs, to the east of Tooele, today are owned almost exclusively by mining interests. There is abundant copper, gold and other minerals there that have attracted the interest of miners since Judson Tolman's time. There is also good timber, which is not as easily accessed as that located in the Stansburies. The streams that run westward out of the Oquirrhs are also less opulent than those running eastward out of the Stansburies.

On November 24, 1849, Judson Tolman, Ezra T. Benson and Josiah Call were authorized to build a saw mill and were given the rights to harvest timber. Their saw mill was located on Big Canyon Creek. Their timber rights included Big Canyon, Pine Creek Canyon and Small Creek Canyon. In return for this "license" to harvest and process timber, the three agreed to build a road into the canyons and to furnish lumber at a price of $20 per thousand board feet.[17] Pine and spruce were favored as construction lumber, while the cedar was preferred for shake shingles.

From this mill in Tooele, Judson Tolman furnished the lumber for one of the first school houses built in Davis County. It was built in 1851 at 400 North and 200 West in

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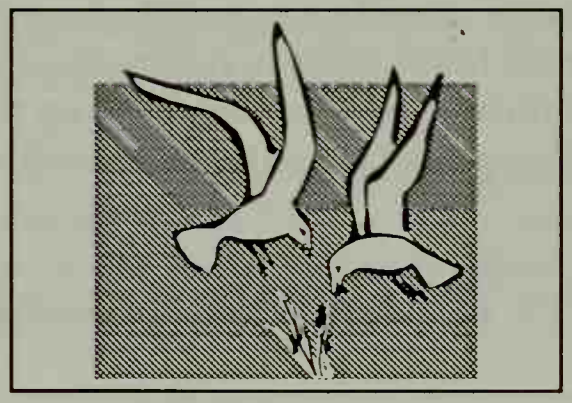
[17]Journal History of the Church, Salt Lake City, L.D.S. Church Historical Department, 24 November, 1849.

Bountiful.[18] The following quote from Patriarch Israel Call's "History of the Bountiful First Ward, given March 12, 1933" provides further detail about this construction and Judson Tolman's role in it:

> **"In 1851, a committee was chosen to select a site for a school house, and they secured the southwest corner of John Stoker's farm and (a) school house was put up there 20 by 30 feet. It had two windows and a door in the west with a fireplace in the south end, three windows in the east and two windows in the north. Joseph Holbrook contracted the building for $800.00 and asked Judson Tolman to assist him. This was built of adobe and was a house of worship as well as a school house."**[19]

For this construction, the Tolman brothers hauled lumber from Tooele to Bountiful, which, even as early as 1851, held some special attraction for them--probably because of the settling there of Judge Joseph Holbrook, Anson Call and other members of the 1848 pioneer companies with whom they had traveled and toiled.

JUDSON TOLMAN AND THE CRICKETS OF 1850



In February, 1850 Elder Ezra T. Benson, who had come to Tooele to open the saw mill with Judson Tolman and Josiah Call, organized the first Church unit in the Tooele Valley. He appointed John Rowberry "presiding elder", with Phineas Wright as first counselor and Judson Tolman as second counselor. Beginning immediately, Church services were held in the homes of the members, with the first being held in the home of Judson and Sarah Lucretia Tolman.

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[18]Foy, Leslie T., The City Bountiful, Bountiful, Utah, Horizon Publishers, 1975, p. 80.

[19]"A History of the Bountiful First Ward Given March 12, 1933", by Patriarch Israel Call. An address given to the Sessions Camp, South Davis County, Utah, of the Daughters of the Utah Pioneers.

Later that Spring, as the crops were beginning to ripen, Judson Tolman had a remarkable spiritual experience. The following story is quoted here in its entirety from John Odell Tolman's history entitled: Judson Tolman, Pioneer and Patriarch--My Second Great-Grandfather. I felt that it would be important to acknowledge John's role in getting this story published in the LDS Seminary Manuals as an example of spiritual manifestations and the gift of tongues. John found this account in the History of Tooele County:

> **"The wheat was just beginning to spread a lovely, green carpet over the fields when a horde of creaking, ugly black crickets descended from the foothills. The settlers were paralyzed at the sight and could hardly believe what they saw. The crops were swept before them, leaving the ground bare as though a fire had burned over it. People joined forces to drive back the invasion while some of the men plowed a wide ditch and filled it with water, hoping to drown the jumping army. They dug trenches, lined them with straw which was set afire when the insects filled the spaces, but nothing they could do stopped the voracious invaders. The crop seemed doomed, and the people predicted a terrible famine for the already meager food supply.**
>
> **Bishop Rowberry called a special prayer meeting to be held in his home. During the meeting, his counselor Judson Tolman, spoke in tongues. The bishop gave the interpretation that 'if the people would be faithful, the crickets would be turned away and they would raise a good harvest.' The settlers returned to the fields to resume the struggle, but already the crickets had reversed their course, heading back up the nearby canyon, and completely disappeared from the valley within a few days."[20]**

JUDSON TOLMAN, GUARD AND MILITIAMAN

Given the periodic difficulties that the Mormon settlers were having with the Indians and the large numbers of gentile "fortyniners" who were traveling through the territory, Brigham Young called a company of thirty-one individuals to guard the southwestern frontier of Utah. This group served under Captain Phineas White. It would appear, from the records Judson left, that most of the encounters of this group of guards were with unfriendly Indians. The following text is extracted from Lavaughn Tolman Fowler's history of Judson Tolman, by his granddaughter. It was apparently transcribed by Lavaughn from her grandfather's journal:

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[20]Mercer, Mildred Allred, ed., History of Tooele County, Salt Lake City, Publishers' Press, 1961, p.24.

"In 1850 I was one of a company of 31 called by Brigham Young to serve as guard on the south western frontiers of Utah under Captain Phineas White. I served three and one half years in that capacity. I was in a battle with the Indians where sixteen Indians and one White man were killed. In 1852 the Indians took the last yoke of oxen and cow I had. In 1854 I moved to Bountiful. I helped to herd Uncle Sam's Army in Echo Canyon War."[20]

Charles R. Mabey, in his wonderful history and biography, recorded the following experience, which Judson had related to him personally:

"It was during the Walker War (English rendition of the Indian "Wakara"). I was out scouting on horseback, when I was suddenly confronted by a young brave fully armed. He grabbed my mount by the bits and ordered me to dismount and give the animal to him. Though taken unawares, I jumped off the horse, attacked him and threw him down, taking away his weapons. I then told him to get going and he went"[21]

Imagine the formidable task--and mistake--this young Indian brave had made, attempting to take by force the mount of Judson Tolman in his prime. For years, Judson had spent long hours in constant heavy labor. Working in the timbers had turned his muscles to steel. If it were not embarrassing for an Indian buck to publicly admit that he had been vanquished, one could imagine the talk that might have occurred around the camp fire that night! "Made big mistake today!"

Before closing this part of our narrative regarding Judson Tolman's service as a guard, it is appropriate to note that Glade Tolman, who currently lives in Upland, California, has in his possession the sword of Judson Tolman, which would have been part of his accoutrements during this period of his life.

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[20]Fowler, Lavaughn Tolman, Judson Tolman, by his Granddaughter. This copy made available through the courtesy of the International Society of the Daughters of the Utah Pioneers.

[21]Mabey, Charles R., Our Father's House. Salt Lake City: Beverly Craftsmen, 1947, p.127.

The first Bountiful home of Judson Tolman and Sarah Lucretia Holbrook Tolman, located at 264 North 100 East. It was built between March, 1867 and February, 1872. In 1904, after Judson relocated to homes that he built at approximately 1352 East Skyline Drive, this home was sold to his son Jaren and Jaren's fourth wife, Mary Alice Bybee Patterson. In 1942, it was purchased by John B. and Genevieve Ashby Oldham.

BOUNTIFUL

In 1854, Judson moved his family to Bountiful. They probably lived temporarily with Judge Holbrook's family while their first permanent residence was being built. By that time, their children numbered four--Nancy J., Judson Adonirum, born February 25, 1850, Joseph Holbrook, born July 17, 1851, and Jaren, born April 18, 1853. We should remember that Judson had taken a second wife--Mary Reeves Coleman--while living in Tooele in 1852. There is no indication that she moved with him to Bountiful. From the preceding quotes regarding the Indians and the stealing of his oxen, etc., plus the fact that Joseph Holbrook had settled his own family in Bountiful, it was natural for Judson and his young bride to want to be close to the Holbrooks. As we have seen, from the time that Judson married Sarah Lucretia until they left for Tooele in 1849, Judson and his father-in-law "had worked together as one man." Sarah Lucretia was now twenty-two years of age. She had been married nearly nine years, had given birth to five children and was probably feeling a strong sense of separation from her parents and siblings as well as a very natural desire to enjoy the proximity of grandparents for her little ones. In addition, Judge Joseph Holbrook and Joseph S. Holbrook had decided to build a saw mill in Holbrook Canyon (Bountiful)--which naturally could benefit from the talents and the energy of the much younger and experienced Judson. While Judson did not relocate until 1854, he participated in the construction of this mill in 1852. It was the first of what was to be four or perhaps five different saw mills that he built in Bountiful and East Canyon. The second saw mill was located near the family home, on the bench at the mouth of Ward's Canyon.

The first home built in Bountiful by Judson and Sarah Lucretia was a brick structure, located at 264 North 100 East.[23] According to records of the Tolman Family Genealogical Organization, this home was constructed between March 2, 1867 and February 8, 1872. Sarah Lucretia died in childbirth at this home on February 4, 1869. She had suffered from jaundice and protracted labor. Her infant daughter, who died at the same time, was buried on her mother's arm. In that year, Judson married Zibiah Jane Stoker, the daughter of Bishop John Stoker, and the young woman who had cared for Sarah Lucretia during her illness. That was also the year in which his sealing to Sophia Merrel was cancelled. Sophia Merrel's residence was a stone and mortar house on the east bench of Bountiful, situated between the red brick home that Judson later built for Zibiah Jane Stoker and that of his son Jaren. He and Jane lived at 264 North 100 East until Judson completed construction of the larger, brick structure at 1351 East Skyline Drive (just above Tolman Road) in approximately 1894.

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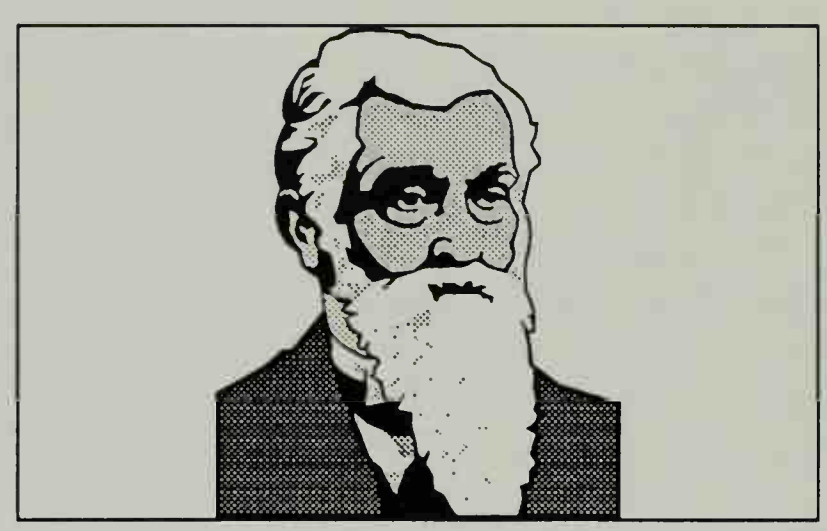
[23]The home still occupies the lot at 264 North 100 East, though it has been remodeled.

In the company of Joseph Holbrook and Heber C. Kimball, Judson Tolman built a toll road into Holbrook Canyon. Much of the timber for the building of the Bountiful Tabernacle was harvested from that Canyon, which had been so named because it was owned by Judson's father-in-law, Judge Joseph Holbrook. On the south side of the canyon, approximately three quarters of a mile above the road that, in those days, was known as "Tolman Road"[24] and is now 1300 East, is located Meeting House Hollow, so named because it held a particularly beautiful stand of pine and fir trees that were harvested for the Bountiful Tabernacle.



On February 11, 1857, ground was dedicated by Lorenzo Snow, under the direction of President Brigham Young for a tabernacle to be constructed in Bountiful. Construction began immediately under the direction of Bishop John Stoker, who would become Judson Tolman's father-in-law in 1869. The first load of rock that was hauled for the foundation of the tabernacle was hauled by Mariner W. Merrill and James I. Atkinson. According to Patriarch Israel Call, **"rock was thick all over the place and was very plentiful, the lime that the moter (sic) was made from was burned in the kilns in the hollow of Barton Creek... Most of the timber was taken from Holbrook Canyon. The timber in the roof is not put together with nails... The frame work of the roof was made of red pine timber, it was the best we had in this part of the country."**[25] Six years later, on March 14 and 15, 1863, the tabernacle was dedicated. It was a grand, two-day event--the largest ever recorded to that date in the city of Bountiful. A partial list of speakers or participants in the dedicatory services included Brigham Young, Heber C.

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[24]Consult the map of Bountiful that was recreated for the Centennial Celebration in 1992.

[25]Patriarch Israel Call, "A History of The Bountiful First Ward Given March 12, 1933 to the Sessions Camp of the Daughters of the Utah Pioneers.

Kimball, who gave the dedicatory prayer, Wilford Woodruff, Joseph Young, Daniel H. Wells, John Taylor, Orson Pratt, Franklin D. Richards and George Albert Smith. It is said to be the oldest meetinghouse in the Church that has been in continual use.[26]

Frank Ashdown describes yet another reason why the families who lived on the bench were fond of the canyons east of Bountiful. "We used to go up in this canyon (Holbrook's Canyon) and shoot wild chickens and put them in barrels in salt to eat during the winter. (The "wild chickens referred to here are of three varieties that inhabit the mountains east of Bountiful--ruffed grouse, blue grouse and Franklin's Spruce Grouse. They are there even today.) They...used to salt chickens down and it was a change from pork. We didn't have much beef, but a lot of pork. We used to butcher our pigs in the fall. Thanksgiving was usually the date we'd figure on. We had no refrigeration. We would render the lard and put it in a flour sack that made a long thing about as big as baloney."[27]

He continues with his description of life on the Bountiful bench--his residence being located at 500 South (Moss Hill) just below the current Davis Boulevard: "When we went sleigh riding or went downtown (in the winter) sometimes we'd heat those bricks up to put them down under the quilt that we'd wrap our feet in. It was slow going with the horse and wagon. In the wintertime the hill was slick and you'd have a time pulling. Sometimes we'd have to get out and push so the horse could make it... **One good neighbor up there, Mr. Tolman, had a V-type drag, a wedge-shaped plank that he would pull down the road and smooth the snow so that the teams could get up and down and so us kids could get to school, but that was about the only snow removal equipment there was in the town.** We were always glad when we could get in the path the wagons had made and ride our sleighs down."[28]

In the map of Bountiful that was re-published for the centennial celebration of 1992, the road that is today known as 1300 East, running between 6th South and 250 North, was known as Tolman Road. Judson Tolman's residences were located at approximately 250 North 1351 East. Today, there are two large pine trees on the south side of a brick home that occupies the lot where Judson Tolman's brick home stood.

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[26]Leslie T. Foy, The City Bountiful. Bountiful, Utah, Horizon Publishers, 1975, pages 104-106.

[27]Oral Interview with Frank D. Ashdown, conducted February 23, 1980 by Don LeFevre. A copy of the transcription of this interview is in the possession of Dennis Tolman. Note: Frank Ashdown's property is located on 5th South and 10th East, on the north side of Barton Creek, just below Davis Boulevard. His memories of Bountiful from the turn of the century until his death, not long after this interview, are especially helpful in understanding the neighborhood, the citizens and the historical highlights.

[28]Ibid., Oral Interview with Frank D. Ashdown.

Across the street to the south was a concrete home (see photo) that was the residence of Sophia Merrell Tolman and her four children. Jaren Tolman's home stood immediately south of Sophia Merrell's home. The ice pond was located below 13th East on 250 North. Today the ice pond location is a parking lot, just west of 1300 East, and east of the city baseball field on the north side of Rocket Park. The ice house was constructed to the west of the pond. It was a structure of sufficient size for a team of horses to be used to haul large blocks of ice inside, with sufficient room for the team to be turned around and exit by the same doorway they entered. The blocks of ice were stored in thick layers of saw dust from the Tolman saw mills.

Judson and his boys ran saw mills in both Ward's Canyon, on Stone Creek, and Holbrook's Canyon, on Barton Creek. Lucille Tolman Knighton remembers the saw mill in Ward's Canyon being located immediately north of Judson's residence, at the base of a small cliff through which the stream passed. A path ran from the house down to the stream, where the family frequently went for bathing during warm weather. She also recalls the irrigation ditch which ran from east to west, just south of the brick home. "Aunt Jane would go out there with a bucket to fetch her water for cooking and washing. That ditch was also the source of water for the ice pond, which would have stood at least twenty or more feet above the level of the creek bed at that time." The water from Stone Creek originated in a diversion culvert on the stream, south of the "B". Lucille tells us that 1300 East did not cross Stone Creek until much later. Instead, at Judson's property, it turned westward, and led down the mountain to the current site of Hannah Holbrook Elementary School. It was known to Bountiful residents as the "Old Rocky Road".

JUDSON TOLMAN, PATRIARCH

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."
(Isaiah 32:17)

When we consider the dual roles of patriarch that Judson Tolman filled, we should differentiate between, and consider both roles--first, that of patriarch to his eternal families, and second, that which is an ordained, ecclesiastical role of serving the saints in the Davis Stake of Zion.

From the Teachings of Ezra Taft Benson we read: "For a man, there is no calling as high as that of a righteous patriarch, married in the house of the Lord, presiding over his children."[29]

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[29] Teachings of Ezra Taft Benson, page 496

Further insight into this patriarchal office is provided by Elder Bruce R. McConkie:

> **From Adam to Noah the presiding representative of the Lord on earth held the office of patriarch and high priest--a calling conferred successively from father to son. Similar rights were held by Abraham, Isaac, Jacob and others of the patriarchs in their respective days. Abraham was promised that from his day on all who receive the gospel would be accounted his seed and that his descendants after him would have right, by lineage, to the same priesthood he had gained. (Abraham 2:6-11) Certain righteous persons were thus destined to receive the priesthood because they were "lawful heirs according to the flesh." (D&C 86:8-10) It was their birthright. Special birthright blessings and priesthood pre-eminence have remained in the lineage of Jacob. Reuben, his firstborn, lost the birthright because of iniquity, and it passed to Joseph (I Chron 5:12) and through him to Ephraim. "I am a father to Israel," the Lord said, "and Ephraim is my firstborn." (Jer 3:19) This preferential status enjoyed by Ephraim among his fellow tribes in Israel has continued to our day. Predominantly Ephraim, among all the tribes of Israel, has so far been gathered into the fold of the true Shepherd.**[30]
>
> **"It is common to speak of the Latter-day Saint home, meaning not just the dwelling place of the family, but the family institution itself. This usage considers a Mormon home to be one bound together for eternity by the sealing power of the priesthood; one in which love abounds because all members of the family believe and obey the gospel law; one in which the father holds the priesthood, blesses his wife and children, and stands as a true patriarch to his posterity."**[31]

Let us first consider Judson Tolman in his role of "family" patriarch, husband, father, grandfather and brother...

We have already given considerable attention to the marriage of Judson Tolman and Sarah Lucretia Holbrook. By the time we reach Tooele with them, between the years of 1849 and 1854, when they relocated to Bountiful permanently, major changes had begun in this patriarchal unit.

In 1852, while still living in Tooele, Judson entered into the practice of plural marriage. His second wife was Mary Reeves Coleman. Mary was the widow of George Coleman who had lost his life in the Mormon Battalion. Of Judson's and Mary's lives together we know very little. No record of children has been found. There is a church

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[30]McConkie, Bruce R., Mormon Doctrine, page 87.

[31]McConkie, Bruce R., Mormon Doctrine, page 362.

record that the marriage was cancelled on the 26th of January, 1857. But beyond this, no information has been uncovered. This relationship is one of interest, but hardly of speculation.

On February 5, 1856, two years after arriving in Bountiful, Judson married Sophia Merrell. There is some question as to the long-term compatibility of this union. They had four children -- Samuel R. (born September 17, 1858), Esther Jane (born February 12, 1863), Charles Nathan (born June 18, 1865), and Sarah Elvira (born March 29, 1868). LDS Church records indicate that all four of these children were born in the covenant. In 1869, Sophia left the home in Bountiful and moved to Plymouth, Cache County, Utah. Her sealing to Judson Tolman was cancelled by the church in 1869 and again in 1874. No reason for the cancellation is stated. Sophia remarried Garret Hopkins Wolverton. She died in childbirth in 1875.

SARAH LUCRETIA HOLBROOK TOLMAN

Was born at North Weatherfield, Genessee Co, New York, January 21, 1832, the daughter of Joseph Holbrook and Nancy Lampson Holbrook, She was their first child and was named in honor of her two grandmothers.

She shared in the suffering of the Saints, both in Missouri and Illinois, went to Missouri with her father's family in Zion's Camp in 1834.

At the age of ten years, her mother died, leaving four children which she helped her Aunt Phoebe Harding care for. On January 1, 1843, her father married Hannah Flint, who was a school teacher. She was a mild, sweet woman, and never had any children of her own, but was an ideal step-mother to Nancy's children, loving them as her own.

Sarah Lucretia married Judson Tolman on the 12th of January, 1846 at Nauvoo, Illinois, and on May 16, 1846, she and her husband left with her father and company towards the West, arriving in Salt Lake City about the 20th day of September, 1848. The families lived together until October, 1849, doing their work together as one man.

Her father gave Judson a good new two-horse wagon and harnesses, two yoke of oxen, two cows and bread stuff enough for one year--a very good start in the valley for a young man to begin with, also $200 dollars in cash.

Judson Tolman and Zibiah Jane Stoker Tolman's home at approximately 1352 East Skyline Drive in Bountiful. The address today would be 1352 East 250 North.

Judson Tolman and Sophia Merrell's home (foreground), with the residence at 1352 East Skyline Drive pictured in the distance.

She was the mother of six sons and eight daughters, ten of whom were at her bedside when she died February 4, 1869 of Jaundice and Protracted Labor. The baby lived but three hours and was buried by her side.[32]

THE CANCELLATION OF JUDSON TOLMAN AND SOPHIA MERRELL'S MARRIAGE

The cancellation of the marriage of Judson and Sophia may be coincident with a visit that Sophia Merrell paid to Brigham Young in 1869. We may conclude that a divorce was granted as a consequence of what took place at that visit.

In a letter written by Martha Thurgood Ferguson and on file with the Daughters of the Utah Pioneers, Martha describes her grandmother, Zibiah Jane Stoker. The first line of this letter, written in Martha's own hand, reads: **The Things I Remember About Grandma Tolman**. It contains some information which may explain why Sophia Merrell left Judson and was granted a cancellation of their sealing by Brigham Young:

> **"Grandma (Zibiah Jane Stoker) nursed Grandpa's first wife and helped take care of their fourteen children, until she (Sarah Lucretia Holbrook Tolman) passed away. I think she was sick for a long time, I was told.**
>
> **By then Grandpa had another wife (Sophia Merrell) and four children. The second wife wanted to take the first wife (sic) children but Grandpa and the children wanted to stay with Grandma (Zibiah Jane Stoker), and that why she raised twenty three all told.**
>
> **The second (wife) moved out and just left them to Grandma but one of the girls came back and lived and married in (the) Bountiful Area."**[33] (Parentheses added for ease of identification.)

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[32]The preceding extract is taken from the Diary of Joseph Holbrook, by Mrs. Artie Holbrook Sessions. A photocopy of the extract was provided by the Daughters of the Utah Pioneers.

[33]This letter was written to someone named "Dorothy". It is not dated, but is annotated as follows: Written by Martha Thurgood Ferguson, daughter of Martha Tolman and Sam Thurgood. It was obtained from the Judson Tolman File, Daughters of the Utah Pioneers Museum, Salt Lake City, Utah. It contains some of the most detailed information we have regarding Zibiah Jane Stoker.

From this manuscript, there appears to be a direct correlation between Judson's (and the children's) decision not to have Sophia Merrell become their "mother of choice" and the subsequent marriage of Judson and Zibiah Jane Stoker, all of which took place during 1869--the same year in which the cancellation of the Sophia Merrell marriage was granted. The granting of the cancellation could indicate that Sophia was successful in convincing Brigham Young that, if she were not fit to be a mother and wife to Judson's current family, she wanted permission to go elsewhere and start a family under different circumstances--which she did.

The photograph of Judson Tolman and twenty of his twenty-nine children shows Esther Jane, a daughter of Judson's and Sophia's. It is likely that she is the girl who "came back" as mentioned in Martha Thurgood Ferguson's letter, which would explain her presence as a young woman in the family photograph.

[] Benjamin Hewitt Tolman dies at twenty-eight years of age, December 14, 1857

Before we leave the events of the 1850's, we should return to December 14, 1857 --the date of the death of Benjamin Hewitt Tolman, Judson's brother. Apparently, Judson spoke at the funeral services and is quoted as having declared that "Benjamin was too good to live longer in this mortal life."[34] Benjamin died at the age of twenty eight, leaving Sarah Jane Angell Tolman, his young wife and three small children, the oldest of which (Benjamin Hewitt) was only four years of age. Three years later, on September 16, 1860, Sarah Jane married a widower by the name of Jarvis Johnson, who had five children by his first wife. They were married only civilly, and there is a very interesting and faith-promoting incident involving Judson Tolman that took place because of this marriage. A family story[35] tells us that Judson was sleeping in the mountains east of Bountiful (probably in one of his several lumber camps), although the story says that he was doing some prospecting. The date was March 8, 1861 and, as Judson slept, Benjamin appeared to him in a dream and said: "Judson, my wife, Sarah Jane, is going to Salt Lake tomorrow with her present husband, Jarvis Johnson, to be sealed to him. I want you to meet them and help them to understand that Sarah Jane is to be sealed to me. You must act without delay." Judson arose from his bed, dressed and walked to Bountiful, arriving early in the morning. He changed his clothes and walked to Salt Lake City[36], where he met Sarah Jane

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[34]"A Brief History of the Life of Benjamin Hewitt Tolman," published in the Thomas Tolman Family Magazine, Volume I, First Quarter, 1965, pages 33 and 34.

[35]In the section of this history entitled "Origins of the Tolman Family Organization," Judson makes reference to this incident in his testimony.

[36]From Lucille Tolman Knighton we learn that Judson's usual mode of transportation was that of walking, and that he did it with great gusto. In spite of the fact that he and his boys owned horses and were adept at training them, Judson preferred to walk. This could account for the fact that he lived to the age of nearly ninety years--well beyond the average for his time.

and Jarvis in the Endowment House and explained the purpose for his being there. They apparently listened to him, because Sarah Jane was sealed to Benjamin Hewitt Tolman on March 9, 1861, with Jarvis Johnson acting as proxy for Benjamin.[37]

In the "Life Sketch of (My Father) Cyrus Tolman", which was written in the first person, i.e. as if Cyrus himself were the author, by Elden A. Tolman and Elnora Tolman Loveland--two of Cyrus' children--on the occasion of his seventy-third birthday, we read:

> **"My mother had fourteen children, of whom I was the twelvth. Mother died when I was four years old and was buried with her last child on her arm. After the death of my mother, I was reared in the home of Jane Z. Stoker Tolman. Aunt Jane became my mother and I always respected her as mother until the day of her death... In the fall of 1875 (at ten years of age) I was taken out of school and put into the timbers to work with my father and older brothers as a chore boy and horse wrangler. My father was a contractor and got out timber for the gold, silver and lead mine in Opher Canyon and Rush Valley. I had to lead a mule up and down the drag trails, dragging logs and later, when I learned to drive a team, I hauled lumber on a wagon for a distance of seventeen miles to the railroad. Anson V. Call gave me a pocket size New Testament from which I learned scripture while making these drives. My brothers would load the wagon for me and I would slide the load off as best I could when I got to the tracks. As soon as I had hauled enough to make a railroad car load, we would all go to the tracks and load it for shipment to Salt Lake City. My father and brothers owned their sawmill. I worked around the rough environment of the sawmill and lumber camps until I was seventeen years of age. At that time I went to Portneuf Valley in Idaho with my brothers where I worked in the timber and helped to get the first timber that was used in the Oregon Short Line Railroad in the year 1882... I was re-baptized and ordained an elder by Joseph Tolman Mabey. (They always re-baptized a person before they could be ordained to the Melchizedek Priesthood or married in one of the Temples.) This re-baptism took place at Becks Hot Springs just south of Bountiful."[38]**

Thomas Briggs, a Bountiful Patriarch and contemporary of Judson Tolman (whose two daughters--Emma and Mary Ann--were married to Judson's son Jaren), sheds

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[37]"A Short History of the Life of Benjamin Hewitt Tolman,", published in the Thomas Tolman Family Magazine, Volume I, First Quarter 1965, pages 33 and 34. This story is reiterated by Judson in his testimony to his family at the time they founded the Tolman Family Genealogical Organization. It will appear in its entirety later in this history.

[38]Life Story of My Father Cyrus Tolman, written by Elden A. Tolman and Elnora Tolman Loveland. Submitted by Myrintha Tolman Hopkins to Camp Mead, Caribou County, Soda Springs, Idaho of the Daughters of the Utah Pioneers. The reader should be aware that this "life story" is written in the first person, as if by Cyrus himself, even though that is not the case.

additional light on the practice of re-baptism: "At this time, the Saints were renewing their covenants, by being re-baptized, by order of the President, Brigham Young. I could not go when the rest of the ward went, but I went as soon as I was able to get things straightened..."[39]

There are additional points of considerable interest to be found in the History of Jaren Tolman, Native Pioneer, which was written by LaVoun R. Shirley:

> **"It was a real problem and worry to feed the large family. He often told the story of his mother making bread from bran and there was not always enough. One day when he was visiting at a neighbor's saw mill he noticed a large pile of sawdust. Thinking it was bran he filled his hat and ran home to his mother, telling her that they could have all the bread they wanted as there was plenty of bran at the sawmill. His mother began to cry at his disappointment. The mill was located at 8th east and 4th north across from the Tuttle home.**
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> **When Jaren was eight years old, he began helping by herding cows and sheep. At ten or eleven years of age, he went to live with an Uncle, Lamoni Holbrook, his mother's brother. Uncle Lamoni was called to go on the plains and drive teams to bring immigrants or saints to the valleys of the mountains. He stayed there two years...**
>
> **As a young man, he helped his father on the farm and the sawmill which was located at the mouth of Ward Canyon. Although he was interested in getting an education he was unable to attend school regularly. He also worked with his father and brothers hauling provisions to various places, one in particular was hauling ties for the railroad up Devil's Slide area.**
>
> **They not only had a farm and sawmill, but were one of the first to put up ice for commercial use. They had a large ice pond just below 13th east on about 3rd north. A daughter tells how she quite often would ride the horse to pull the large chunks of ice to the ice house and the men would cut it into convenient squares, convenient to handle, to store and to sell They would use the sawdust from the mill to cover the ice to keep it from melting."[40]**

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[39]Thomas Briggs, History of Thomas Briggs, Horizon Publishers, Bountiful, Utah. Page 64.

[40]History of Jaren Tolman, written by LaVoun R. Shirley for the Ann Briggs Camp of the Daughters of the Utah Pioneers, October 10, 1973.

"Father (Jaren) was one of the early school teachers of Bountiful and he was also a farmer. He and his father operated a saw mill at the mouth of Ward Canyon.[41] They were also among the first to make ice for commercial use. They supplied the stores and butcher shops of Bountiful, as well as residents wishing to buy it and sold some in Salt Lake City."[42]

ZIBIAH JANE STOKER TOLMAN

"She always said she had everything she wanted because she knew better than want things she couldn't have."

Judson's fourth wife was Zibiah Jane Stoker, a young lady who came to fill the void left by the loss of Sarah Lucretia. She was the daughter of Bishop John Stoker, a prominent citizen of Bountiful. She had cared for Sarah Lucretia and was probably with her upon the birth (and subsequent death) of her child, which culminated in Sarah Lucretia's death as well. Not only did she mother the older family, some of whom were nearly as old as she was, but she bore Judson ten children of her own. It is interesting to observe that her older brother, Alma, had earlier married Catherine Tolman, the ninth child of Judson and Sarah Lucretia. With Zibiah Jane's marriage to Judson, she became both a sister and mother-in-law to her brother Alma, and at the same time, step-mother and sister-in-law to Catherine. Her home was remembered by the grand-children as one in which you were always welcome. She was a well educated woman who had been one of the earliest school teachers in Bountiful.[43] She was a generous and loving wife and mother. She lived to see both families raised. She outlived her husband ten years.

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[41]Jaren's home was located approximately one hundred yards south of Judson and Zibiah Jane Stoker Tolman's home at 1351 East Skyline Drive Road, convenient to both the saw mill on Stone Creek and the Ice House immediately west of Tolman Road (1300 East).

[42]History of Jaren Tolman, Native Pioneer, an historical sketch submitted to the Daughters of the Utah Pioneers through Emma Tolman Riley, Kimball Camp (Davis County, Utah), 1951.

[43]In the History of Thomas Briggs, published in Bountiful, Utah by Horizon Publishers, we read the following entry regarding Jane Stoker and dated April 1828: "John Thurgood and Jane Stoker were hired to teach the school, and were to be given $30 per month." Page 55.

She was apparently, the heiress to Judson's books and personal journal.

Martha Ann Tolman Thurgood recorded some wonderful detail about her life and relationship to her parents, Judson and Zibiah Jane:

I was born 1 Jan. 1870 at Bountiful, Davis Co. Utah in a two room adobe house a daughter of Judson Tolman and Zebiah Stoker. My mother, or "Ma" as we always called her, was the first school teacher in Bountiful. Many people who couldn't read brought their mail to her to read for them. My father, or Pa, was the first Patriarch in the L.D.S. Church in the Davis district which extended as far south as Salt Lake. Once Pa went to dedicate a certain home. The owner was deaf and there was another man there who started speaking in tongues. Pa received the gift of interpretation and he walked over and placed his hands on the man who couldn't hear--interpreted what had been said in tongues and commanded that the Lord "make that man to hear." He heard Pa say that and his hearing was restored. Pa had a saw mill just below the mouth of Ward Canyon which was water-powered. He cut many logs which were used by local builders.

Our home was in the eastern part of Bountiful near the mountains in what they called the bench. I was the oldest of 11 children and my childhood was spent helping Ma with the family. I remember one day the folks sent my sister and me to take their tithing honey down to Waites. They lived on the corner east and south of our home and had a small hat shop there. On the way we stopped under some bushes at the side of the road, took the lid off the bucket and sat there dipping our fingers down into the honey then licking them off. We had our fill before we delivered the honey.

Our main recreation was dancing and sleigh riding. We really used to have hard cold winters with lots of snow. The roads were just dirt roads and weren't cleaned off like the roads are today so the snow packed down hard and we had several weeks of right good sleigh riding. Our dances were mostly square dances as we weren't even allowed to waltz in those days. I remember how strict Pa was. He wouldn't allow us to curl our hair or fix up like that. Sometimes if we had a chance we'd do it on the sly but he'd come to the dances and check up on us and if we had our hair curled he'd make us go home, wet it down and comb it out straight.

Mother

I count as Golden Hours those quiet times when you have talked and smiled and understood as mothers do. And could I give them one by one to you, You would possess a chain of Golden memories -- a Crown of Happiness.

We remember the many many times when our home has been opened to relatives, friends and even beyond that. Ma has always been found near her home and has spent her life there. She has never been active in public affairs--never sought praise or glory outside her home. She has fed and entertained many people who came and stayed overnight or longer. There were two men from Pock Creek, Idaho, Thomas and Willie Barnard, who used to bring bands of horses down for Pa, Uncle Willie and the boys to break. They always stayed at our home and Ma cooked for them, washed and ironed and took care of them... And we kids always had to give up our beds and sleep on the floor. Leo was young and his little short legs couldn't reach very far down the horses side but Uncle Will used to put him up on the horse and if he got bucked off he'd put him back up to try again and again.

When ever folks from Bountiful came up tho (sic) they visited around they always stayed at our place. Ma's brothers used to come up and stay over the weekend--then they brought their sweethearts, then their wives and then their families. At Christmas time they all came up and always stayed at Ma's. We girls were taught to help outside as well as inside and often worked in the fields. Many times when we were working away up at the top of the field (a mile) Ma trudged up there with sandwiches and water for us. She milked cows, fed pigs and chickens and such chores. Although she never took part in Ward affairs or such if there was something she could do for anyone she did it and she did it for the joy of doing always giving of herself. If any of us had sickness we'd either send for her or take it home to her and she always took care of us. At Christmas time, she and Pa used to get in the car and visit each of our homes early in the morning to see what Santa had brought and enjoy watching the kiddies with their toys and when one of us had a new baby you could always depend on them coming each morning to see us and help out if needed. She loved her home and really made it home sweet home.[44]

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[44] Life Sketch of Martha Ann Tolman Thurgood. Copy made available through the International Society of the Daughters of the Utah Pioneers, Salt Lake City, Utah.

Martha Thurgood Ferguson, a daughter of Martha Ann Tolman Thurgood, and a grand-daughter to Judson Tolman and Zibiah Jane Stoker, had the following to say about her grandparents:

> **"She (Zibiah Jane Stoker) always said she had everything she wanted because, she knew better than want things she couldn't have.**
>
> **She was the first school teacher in Bountiful which was a one room school house.**
>
> **Her family all had a good education and many of them followed in her footsteps and were school teachers.**
>
> **Grandpa was always doing things for the Church that Grandma must have a special place in heaven."**[45]

JUDSON TOLMAN, MISSIONARY

In 1877, Judson received his own "Box B" letter. Box B was the Post Office Box identification from which mission calls emanated from the First Presidency. Large numbers of male members of the Church were called via Box B letters to serve as missionaries. Judson's call was to serve in his native state of Maine. Of that mission we have almost no detail, except for the following entry found in the "Life Sketch of Judson Tolman":

> **In 1877, he left for his native state and fulfilled an honorable mission there. Like most missionaries, his enemies tried to overcome him, but he was always gifted with a ready answer. Once a sectarian minister, after having railed the Mormons uselessly, finally said, "Well what about the Mountain Meadow Massacre? You can't uphold your people there." Brother Tolman answered, "I will take a Yankee's privilege and answer you by asking another question. Do you remember the Haun's Mill Massacre? It was mostly Methodists who did that work. Are you going to blame the Methodists for that,**

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[45]"The Things I Remember About Grandma Tolman", written by Martha Thurgood Ferguson, a daughter of Martha Tolman and Sam Thurgood. This sketch, which is written in Martha's own hand, was made available by the Daughters of the Utah Pioneers, Salt Lake City, Utah. A copy is included in the Judson Tolman file at the DUP Museum.

or the men who did it?" He answered, "Why, the men who did it, of course." "Then," said Brother Tolman, "Be as lenient to the poor, deluded Mormons."

Another time the subject of polygamy was being discussed, and he was asked why Adam and Noah did not live that principle, if it were true. He replied, "Since woman was made from the rib of a man, would it not have made Adam a very weak man to have lost many ribs? As for Noah, the scriptures tell us that he preached for 120 years and could not win a single soul besides his own family.[46]

THE TOLMAN FAMILY AS EDUCATORS

To anyone who is familiar with the Judson Tolman family, it is clear that there has always been an unusual emphasis on education, with many prominent educators carrying on this focus throughout subsequent generations. It probably began with Hannah Holbrook, Sarah Lucretia's mother, who is credited with being the first school teacher in Bountiful, followed by Patty Sessions and Zibiah Jane Stoker. Jaren Tolman, was the first of Judson's offspring to take up the vocation. David Roy Tolman and his bride-to-be, Maude Boulton, were part of the original faculty of the Stoker School, where David served as Principal until his retirement in 1951. The David R. Tolman Memorial Elementary School was so named because of his service as a teacher and administrator.

Judson's youngest son, Justin, was a mathematics teacher. Among his students was Philo T. Farnsworth, the inventor of television. In the catalog that accompanied the program on the occasion of the unveiling of Philo Farnsworth's statue in the rotunda of the Utah State Capitol, is the story of Justin Tolman's role in helping to document the timing and detail of Philo Farnsworth's invention. This testimony, which was given in both Washington, D.C. and Salt Lake City in 1934, was critical in proving ownership by Philo Farnsworth of the patent for television.

Numerous grandchildren, great grandchildren, and great-great grandchildren of Judson Tolman have distinguished themselves in the field of education. Dale Richards Tolman (grandson), Richard R. Tolman, DeeAnn Tolman Bird, Jennifer (Tolman) Bird, Jay David Tolman, Nancy Tolman Murphy (great grandchildren), Rebecca Tolman Klein and Robin Tolman Ward jump immediately to mind, but there are undoubtedly many

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[46]The preceding extract is taken from the Diary of Joseph Holbrook, by Mrs. Artie Holbrook Sessions. A photocopy of the extract was provided by the Daughters of the Utah Pioneers., Apparently, since they are always quoted verbatim, they were extracted from Judson's missing Journal.

more. Extensive research would be required to document the names and faculties of educators who have descended from Judson Tolman--research that transcends the scope of this history. It would, however, be a worthy project for one of our cousins to document.

Additional research focuses could also include the identification of ordained patriarchs who are descendants of Judson Tolman. Among his descendants, particularly in the Mabey family, it is reported that there have been at least five generations of patriarchs bearing the name "Judson". It is also apparent that significant numbers of Judson's descendants have entered legal professions--both as attorneys as well as judges. And, of course, there is Charles R. Mabey--"Uncle Charl"--who distinguished himself as Mayor of Bountiful and Governor of the State of Utah.

Before closing this chapter of our narrative, it is important to observe that Judson Tolman, himself, was a well educated man. His life as a robust frontier lumberman might not lead one to the conclusion that he was well educated. However, his writings, his eloquent patriarchal blessings, his reputation among the saints for speaking in tongues and translating the messages of others who spoke in tongues--frequently other fellow patriarchs--his selection of well educated women as his brides, and the focus upon education among his offspring, all indicate to us that Judson Tolman placed great value upon "learning" and upon the finer things of life that are derived from education.

PART IV
JUDSON TOLMAN, STAKE PATRIARCH

Stake patriarchs are chosen pursuant to the following revelation: "It is the duty of the Twelve, in all large branches of the Church, to ordain evangelical ministers, as they shall be designated unto them by revelation."[47]

[] **June 13, 1897: Judson Tolman ordained to the office of Patriarch by President Joseph F. Smith**[48]

Frank D. Ashdown, who was born in Bountiful in 1887, was asked, as part of his oral history "Who were some of the Church leaders in early Bountiful who made impressions on you as a young boy?", and had this to say about Judson Tolman and the Davis Stake Patriarchs: **"I remember the patriarchs because they spoke in tongues nearly every fast Sunday, and**

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[47]Doctrine and Covenants 107:39.

[48]Davis Stake, Manuscript Histories, Salt Lake City, Church of Jesus Christ of Latter-day Saints Historical Department.

somebody got up and interpreted. I can remember that very well and I've heard them many times. One of them was Judson Tolman, and another was patriarch (Edwin) Pace. Also there was Alma Kynaston."

Those years must have been especially full of manifestations of the spirit. Speaking in tongues was a consistent experience, especially among the patriarchs. In addition, as the excerpts from the History of Thomas Briggs clearly document, these same patriarchs were involved in regular "cottage meetings" in which they dedicated the homes of the saints as a means of consecrating them to the Lord and protecting them from the adversary. The number of times that such events were recorded and the traveling of the patriarchs to perform the dedicatory services suggest that, perhaps, there was a regular program throughout the Church and that the patriarchs were assigned to the work, in addition to their assignment of bestowing patriarchal blessings on the saints. From the "Life of Elmyra Tolman Patterson"[49] we learn the following:

> "She accompanied her father with three other patriarchs and Apostle John W. Taylor as they went through Davis County dedicating homes. She saw many miracles performed. At one time at night they were holding a meeting in the Bountiful Ward Chapel, two of the patriarchs spoke in tongues and her father interpreted them. A light shone on the meeting house as bright as the noonday sun. They were dedicating a home in Centerville, at brother Horsley's, as he had been deaf for fifteen years. Brother Pace spoke in tongues and laid his hands on his head. Her father interpreted the tongues and told him he would receive his hearing. He did instantly!"

Lucille Tolman Knighton, Judson's grand-daughter, remembers that "Aunt Myra" (Elmyra Tolman Patterson), one of the youngest children of Judson and Zibiah Jane Stoker, served as scribe for most, if not all, of the patriarchal blessings that Judson gave. Quoting again from the "Life of Elmyra Tolman Patterson", we read:

> "When she was about fifteen years old her father was ordained a patriarch and she became the writer of all his blessings. She wrote over three thousand blessings over three times; wrote them down, recorded them, and a copy for the person it was given to. This took a good deal of her time. Her father once told her that was all she had to do, so she got out of a good many tasks which she should have had."

As Aunt Myra recorded these blessings in her own hand, it must have been a wonderful privilege to experience many very special manifestations of the spirit through her father. Family folklore [oral history] also tells us that Aunt Myra received an unusual gift of shorthand, which enabled her to record the lengthy, eloquent blessings that were trademarks of Patriarch Judson Tolman. Patriarch Arlin Mecham, a great grandson of Judson Tolman, had the privilege of reviewing the Judson Tolman Patriarchal Blessings File as part of his training as a Patriarch. His impression is that Judson was exceptionally

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[49]As published in the Thomas Tolman Family Magazine, Vol. II, Second Quarter 1966

well versed in the doctrine of the Church and that his blessings were unusual in their detail and eloquence. [Please refer to Appendix II where transcripts of three patriarchal blessings that were given by Judson Tolman are also reprinted.]

After years of searching for the Journal of Judson Tolman, as a family, we have come to believe that it probably was part of the vast genealogical records that Aunt Myra accumulated. Many of them were stored in boxes at her home and suffered water damage. They were discarded because of that damage, and it is likely that Judson's journal was destroyed with them.

ORIGINS OF THE TOLMAN FAMILY GENEALOGICAL ORGANIZATION

One evening, following a meeting of the Executive Committee at the Tolman Family Genealogical Center in Bountiful, as I was attempting to complete my research on the life of Judson Tolman, I found a most treasured old volume, entitled **"Minute Book of the Tolman Family Reunion."** Its contents are the minutes of the Tolman Family Reunions, beginning with the first meeting, held "in Father's House" [Judson Tolman's home at 1351 East Skyline Drive] on April 8, 1903. The record is written in a beautiful, long-hand by Jaren Tolman, and reads as follows:

Minutes of a meeting Held in Father's House April 8, 1903.
Singing love at home
Prayer by W. W. Willey
Singing on Page 198
Now let us rejoice in the day of Salvation

Judson Tolman said he was pleased to see so many present of his children also of his brothers. He wished us to form an association so we could better look after our dead progenitors that he had been visited by his Brother Benjamin, asking him to have his wife sealed to him, that he had been married by the law of the land only and by investigation, he found this to be true. A vote was taken that all the sons should pay $5.00 and all the daughters $2.00 to gather genealogy and other expenses. It was carried.

Judson Tolman was elected President. Judson A. Tolman Vice President and he was to take the place of Judson Tolman at his death. Joseph, Benjamin, Alvin, Lamoni and Judson J. Tolman were appointed directors. Jaren Tolman was appointed
secretary. Nancy Willey Treasurer.

Father then bore a strong testimony of the truth of the gospel that he knew it was from God. Made some quotations from the Pearl of Great Price that we would

be judged by our acts. We cannot escape the justice of God. He had tasted the feelings of the damned, also the feelings of those that were exalted and he implored his dear children to keep the commandments of God. He blessed them by the power that he held and in the name of Jesus Christ.

(Patriarch) Edwin Pace bore testimony that the words of Father was true and, if we would follow them, they will bring us life eternal. He exhorted us to remain faithful and if we would, our posterity would be as numerous as the sands on the sea shore. Left his blessings with us.

Thomas Howard said he knew that Brother Tolman was a man of God and that the steps he had taken today would be a great benefit to us his children. He had lived to see the predictions of Brother Tolman come to pass.

W. W. Willey said he wished to speak of the small things of the kingdom, that we should not marry outside of the Church but should marry those of our kind. We should be honest with our wives and with each other. He endorsed the counsel of those that had spoken. We should teach by example.

Nathan Barlow said he was always pleased and happy to meet with the saints of God. We can have nothing better than the testimony of the spirit that God will honor the words of his servants, if they will live true to Him (and) have a strong testimony to the truth of the gospel.

Joseph H. Tolman said he was glad to be here, was proud of such a Father and knew that the gospel was true. He never felt better in his life. All of our blessings depend upon our faithfulness.

Nancy Willey said she felt it a privilege to be here with Father and her brothers and sisters and wished our dear mother (Sarah Lucretia Holbrook) could have been here with us. She desired to help in the temple work. We show by our works that we are willing to help our dead.

Minnie Picket said it was a great privilege to be here with her Father, Brother, children. She wished to say a few words about the principle of plural marriage. She had in her early womanhood fought against this. She never knew that it was true and we should all accept it--that we should honor our father and mother that have so nobly lived...this principle. She bore a strong testimony of this and all other principles of the gospel. She expected to meet her father and mother in this life.

B.H. Tolman said that from the testimony of others he had as good a father as any child. He wish[ed] to do what was right and stand by our works -- that we believe in the principles of the gospel. Where can I go outside of the Church of Christ? Oh where? We should live so we can say to our children "Come", and not "Go".

Julia Tolman said she was pleased to be here and was proud of her parents and brothers and sisters and was willing to help all she could.

Lamoni Tolman said he was glad to be here in this family reunion... wished to do right.

Wallace Tolman said he was more than pleased to be here and believe[ed] that if he done what his father had told him, he would be all right...wished to help in the work.

Cyrus Tolman said he had been paid for being here. He bore a strong testimony to the truth. He knew that God lived, that Satin (sic) had tempted him almost more than he could stand and that he had been tempted to give up more than once, that his brothers had come to his assistance. He was now determined to keep the commands of God and do better.

Nathan Barlow bore testimony to what brother Cyrus had said...knew he had done good in his labors and was pleased to hear his testimony.

(Patriarch) Edwin Pace spoke in tongues and Father (Judson) gave the interpretation: Oh ye sons and daughters of Zion who have come to these valleys of the mountains remember your prayers in the season thereof, pay your tithing, love God with all your heart and soul and He will love you, for He has sent His son to suffer and die for us. Repent of your sins, for the test is coming, for the time is coming when only they that are faithful can stand.

Alice Tolman said we should all pray for our dear brother, Cyrus. She wished to live so she could [associate] with the good and really would do her part for the dead.

Sarah Tolman said we should pray for each other...felt proud of her Father and brothers and sisters...felt that Cyrus would feel better from this time and [that she] would help do her part.

J.H. Tolman said he was $6,700 in debt (and) he commenced to pay his tithing and God had helped him and today he owed no one. He knew that God lived.

Catherine Tolman said she was proud of all her relations and her dear Father. She bore a strong testimony of the truth...encouraged her brother, Cyrus, to press onward. She had met her husband a number of times in her dreams. She had (been) promised by the patriarch that she should be able to heal her children, which she knew to be true. We should call upon God in times of need. She knew that if she is as faithful, she would meet her husband.

Ester Sessions said she had been well paid for being here... thought she could sympathize with her sister Kate, as she is in the same boat. We should not speak against the Lord's anointed.

David, Elly, (AND) Myra Tolman all said a few words. Martha Thurgood also said a few words.

Father said: My son Cyrus, if you will pay your tithing and keep the commandments of God in a few years you shall be able to pay your debts and enjoy your religion.

Judson A. Tolman said he was more than pleased with the talk here... that Cyrus had helped him in his ward and he knew that God would bless him if he would do right.

Jaren Tolman bore testimony to what had been said...that we should stand by our works, and believe what we say...and stop using tobacco, tea, coffee and other things that God has forbidden us to use.

Father spoke a few words in defense of plural marriage...that any man that would speak against this principle would not stand in the presence of God and have eternal increase. If any man does marry he will have to pay the penalty. We all should try and meet next November to work in the temple. Jaren Tolman mentioned that at the next reunion that all the children grand and great grand children be invited ... [the last eight words are undecipherable]

Signed
Jaren Tolman

These, then, are the origins of the Tolman Family Organization, which has been ongoing since April 8, 1903 and which had its roots in the dedication and patriarchal focus of Judson Tolman.

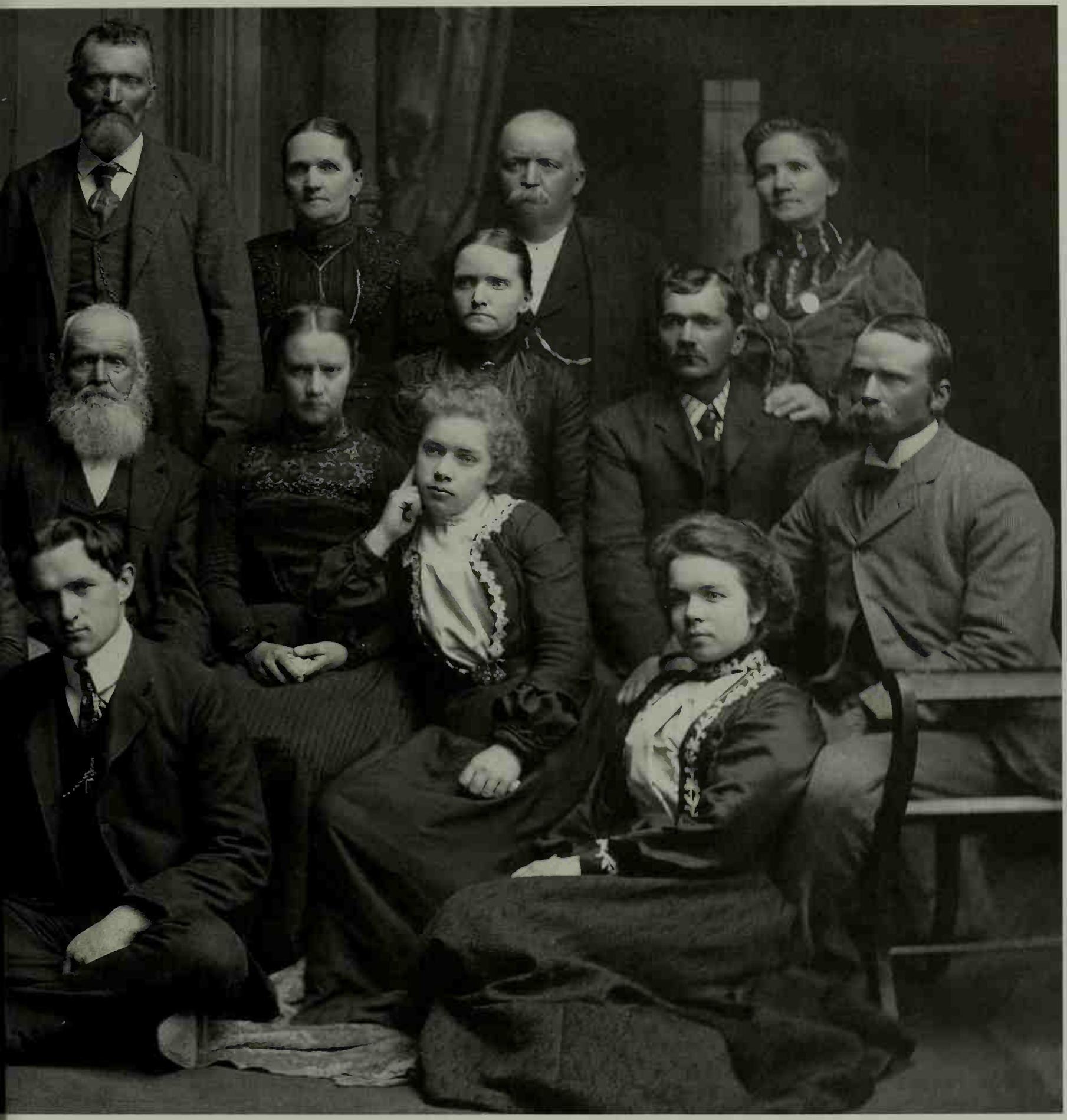
SONS AND DAUGHTERS OF JUDSON TOLMAN

This tabulation presents the names of the twenty-nine children of Judson Tolman, with the names of their mothers and the dates of their births

Given Name	Mother's Name	Date of Birth
Sarah Margaret Tolman	Sarah Lucretia Holbrook	March 28, 1847
Nancy Jane Tolman	Sarah Lucretia Holbrook	February 4, 1848
Judson Adonirum Tolman	Sarah Lucretia Holbrook	February 25, 1850
Joseph Holbrook Tolman	Sarah Lucretia Holbrook	July 17, 1851
Jaren Tolman	Sarah Lucretia Holbrook	April 18, 1853
Sarah Lucretia Tolman	Sarah Lucretia Holbrook	April 7, 1855
Hannah Ann Tolman	Sarah Lucretia Holbrook	August 24, 1856
Lamoni Tolman	Sarah Lucretia Holbrook	March 14, 1858
Samuel R. Tolman	Sophia Merrell	September 17, 1858
Charlotte Tolman	Sarah Lucretia Holbrook	December 7, 1859
Catherine Tolman	Sarah Lucretia Holbrook	September 13, 1861
Esther Jane Tolman	Sophia Merrell	February 12, 1863
Alice Tolman	Sarah Lucretia Holbrook	August 29, 1863
Cyrus Tolman	Sarah Lucretia Holbrook	February 14, 1865
Charles Nathan Tolman	Sophia Merrell	June 18, 1865
Wallace Holbrook Tolman	Sarah Lucretia Holbrook	April 13, 1867
Sarah Elvira Tolman	Sophia Merrell	March 29, 1868
Lucretia Tolman	Sarah Lucretia Holbrook	February 4, 1869
Death of Sarah Lucretia Holbrook, in childbirth		February 4, 1869
Martha Ann Tolman	Zibiah Jane Stoker	January 1, 1870
Mary Jane Tolman	Zibiah Jane Stoker	June 24, 1872
Julia Abba Tolman	Zibiah Jane Stoker	August 9, 1874
Ella Annice Tolman	Zibiah Jane Stoker	April 7, 1877
Lillie Malinda Tolman	Zibiah Jane Stoker	September 23, 1879
David Roy Tolman	Zibiah Jane Stoker	December 5, 1881
Alma Ray Tolman	Zibiah Jane Stoker	December 5, 1881
Elmyra Maud Tolman	Zibiah Jane Stoker	June 19, 1884
Son Tolman (Twin)	Zibiah Jane Stoker	June 19, 1884
John Hewitt Tolman	Zibiah Jane Stoker	December 14, 1886
Justin Tolman	Zibiah Jane Stoker	April 10, 1889

Of these twenty-nine children, born to Judson Tolman and the three wives with whom he bore children, twenty were present on April 8, 1903 for the meeting to organize the Tolman Family Genealogical Organization. (See photograph on opposite page.)

Front Row: 1) John Hewett Tolman (kneeling), 2) Justin Tolman (seated on floor)
Center Row: Benjamin Hewett Tolman (son of Benjamin H. Tolman, Judson's brother),
3) Joseph Holbrook Tolman, Zibiah Jane Stoker (Judson's fourth wife),
4) Martha A. Tolman (upper) and 5) Malinda "Lillie" Tolman (lower)
Back Row: 6) Catherine "Kate Tolman, 7) Julia Abba "Julie" Tolman,
8) Nancy Jane Tolman, 9) Lamoni Tolman



Front Row: 10) David Roy Tolman, 11) Myra Maud (seated, hand on cheek), 12) Ella A. Tolman, seated on floor)
Center Row: JUDSON TOLMAN, 13) Mary Jane Tolman, 14) Alice (behind Myra) 15) Wallace Holbrook Tolman, 16) Cyrus Tolman
Back Row: 17) Judson A. Tolman, 18) Sarah Lucretia Tolman, 19) Jaren Tolman, 20) Esther Jane Tolman (Judson & Sophia Merrell's daughter).

THE TOLMAN FAMILY GENEALOGICAL ORGANIZATION SINCE 1903

[The following is a transcription of an audio tape provided by William O. Tolman to Sherry Davis.]

I am recording this for Sherry Davis. It is Tuesday, the 27th of September, 1977. By way of introduction, in connection with the Thomas Tolman Family Organization, may I say that it has been a process of evolution to bring this organization to its present status. When I became an officer in the family organization, in the late 1930's, it was called the **Judson Tolman Family Organization**, because Judson Tolman was the first of three boys baptized during the Nauvoo Period of the Church. He had a brother, Cyrus, who was baptized the following year, who was older than he and another brother, Benjamin, baptized, who was younger. It seemed to me that the families of these three sons of Nathan Tolman and Sarah Hewitt would become more involved if it was called the **Nathan Tolman Family Organization**. The Executive Committee approved this and so, the change was made.

When Judson Tolman died in 1916, shortly before his death, he asked his daughter Myra to carry on the genealogical research program for the Tolman Family. This she did for forty-three years, receiving very little help from us members of the family. Yet, we knew that we could go to any Temple of the Church and find family names to take through the Temple. In 1957, I started teaching genealogy classes for the Brigham Young University. These were classes that were held off campus. The first class I taught was at Springville, Utah. From then until 1960, when I moved to Bountiful, I had taught about 3,500 people in these classes, as far south as Tucson, Arizona and as far north as Portland, Oregon. The more I taught, the more my testimony increased concerning this great program of the Church. During that period of time, often I would visit with Myra Tolman Patterson, when I would drive from Provo to Salt Lake City. She was a great inspiration to me as she repeated faith-promoting experiences which she had had in connection with this program.

Early in January, 1959, this great woman went to the LDS Hospital in Salt Lake City. The doctors had diagnosed her health problem as cancer. She suffered great pain during her next three and a half months. It is hard for me to understand why one who had done so much should suffer as she did. And, on the 19th day of April, 1959, she passed away. Because of the serious condition of her sickness, the Family Executive Committee met under the direction of Bion Tolman in the Board Room of the Utah-Idaho Sugar Company, across the street, South from Temple Square on the Sunday morning of April Conference. They asked me to take Aunt Myra's place as the family genealogist of the

Nathan Tolman Family Organization. I said, "Bion, I would be glad to do this, if you would give me five people to help me." He said, "Five people? What do you want five people for? Aunt Myra has been doing it alone for forty-three years. And you're teaching genealogy for the Brigham Young University. Why do you need five people to help you?" I said to our President, Bion Tolman, "It's a long story, and I don't have time to tell it this morning, if we're going to get across the street to the morning session of General Conference." I got my five people. One of them was Sherry Davis' mother, Genevieve Tolman Hofhine. And, with four other volunteers, I started meeting once every month, trying to decide what to do with Aunt Myra's records. No one in the family organization knew what she had done or where she had been in her research. We had to evaluate these two problems before we could go ahead in this program. During the next three and a half years, we came up with several ideas. When we would get back, in the next meeting, we knew that our previous ideas were not the solution. Finally, in the latter part of 1972, we finalized the idea of indexing all of her records on a card similar to the Temple Record Index Bureau Card. As soon as the cards were printed, we called for the cousins to meet in a Family Work Day to index these many volumes and boxes of records. The first Saturday, when we met at eight o-clock, and planned to meet until five, we only had myself and my wife and the five members of the genealogy committee present. The next month, the numbers doubled and the month after that they doubled again. The family was becoming activated. As we went forward with this program, I told my cousins, if they would meet religiously, every month, that miracles would happen in our family genealogical program. The first miracle, I suppose, was our decision to index all of Aunt Myra's records. The second miracle, which happened about the time we decided on the index card, was in the form of a letter which I received from Fair Acres, New Mexico, signed by Fred Burton Tolman and his wife, Arlene Kelly Tolman. They said, "We are gathering the descendants of Thomas Tolman, who came to the United States in 1630, ten years after the pilgrims landed. We wonder if you would be interested in helping us. We understand that you are the genealogist for the Tolmans in Utah." I answered the letter and received another one. I answered it, and after corresponding several months, they volunteered the information that they were not members of the Mormon Church. Later, Alvin Tolman, who lives in Murray, Utah, took his vacation and went to Fair Acres, New Mexico to visit these non-member cousins. They found them living in a one-room home. No running water. They pumped their water by hand out in front of the house. They were poor people, yet they had an interest in the genealogy of our fathers equal to no one that I was acquainted with. In further correspondence, I asked them if they would like to go to the New England States and do research for our family. I asked them how much it would cost. They said, "Nothing. We can live as economically in the New England States as we can in Fair Acres, New Mexico."

In 1965, these two wonderful cousins who are now in their 66th year, came to Bountiful, Utah, where we honored them at a banquet. Four hundred cousins turned out for this occasion. They couldn't believe it. Fred said: "This is impossible. The largest group that we have ever had as a family together was ten people. How could you gather from this area four hundred cousins?"

Elder Theodore M. Burton, Assistant, then to the Quorum of the Twelve, with his wife attended the banquet and he spoke to us afterward. These two wonderful cousins also spoke to us for a few minutes. After spending two weeks in Bountiful, they left to go east to the New England States to do research among our non-member cousins who would not even let a Mormon in their house. Charles R. Mabey, previous to this time, after he had retired as an attorney and a former Governor of Utah, took a trip to the New England States. He went through the States of New York, Connecticut, New Hampshire, Vermont, Massachusetts, and Maine and knocked on every door of a Tolman that he could find in the directory. And, he said to me in 1960, "Will, every door was slammed in my face. I did not get one opportunity to talk to one Tolman. And when I was coming through Augusta, Maine, I turned to my wife and said, "Afton, when I get outside of this city, I'm going to take my shoes and socks off and wash my feet against the Tolmans in the New England States. They can all go to hell as far as I'm concerned." And then as we drove down the main street of this city, there was a large banner sign across the street that said: Orlin (or Arlin) C. Tolman Automobiles, advertising a new model of cars. My wife said, "Charles, why don't you stop and see this man?" "No sir! I'm not going to be insulted by another Tolman as long as I live." And then my wife said, "Now Charles, you're going to stop." And, Will, when your wife talks to you like that, you sit up straight and pay attention--and I turned over to the side of the road and parked in front of Arlin C. Tolman's place of business. I went in and introduced myself as a cousin from Utah. This busy man took me into his office and spent hours with me. And, Cousin Will, he knows more about the history of the Tolmans than any man living, as far as I know. I am too feeble to go back and get a copy of his records, so I want you to promise me that you will go back and fill this assignment for me." I promised him.

When Fred and Arlene came to Bountiful, in 1965, I asked them to fill this assignment for me by proxy. When they arrived in Augusta, Maine, they inquired for Arlin C. Tolman. They were informed that he had passed away two years before. Fred said: "Our hearts sank within us, but we inquired, 'Is there anyone who would have his records?'
"Yes, maybe his son, Arlin C. Tolman, Jr. would have them." They got his address. They knocked on the door. Fred said: "I am Fred Burton Tolman, your cousin from New Mexico." He said, "New Mexico, that's out West, isn't it?" "Yes." But all the Tolmans out west, he thought, were Mormons and so his next question was: "What church do you belong to?" Fred said, "I was born a Presbyterian, but I'm not active." Arlene said: "I was born a baptist but I'm not active in the church." He said, "Come on in." Arlene said: "Do you have your father's records?" "Yes, I do." "Can we see them?" "Yes, you can." And she said to me: "Will, you won't believe it. He took us to a bedroom where they pushed the children out on the back porch and that room was literally filled with boxes of the records of Arlin C. Tolman, Sr.. In her excitement, Arlene said, "When can I start copying these?" And, he said: "You can't copy these." "Why can't I?" "You would never live long enough. You don't have to copy them. When you get back to Fair Acres, New Mexico, you write to me and I will send them all to you, post paid." Fred and Arlene are now working on these records at their home in Stirky, Arkansas, where they now live. And when they come next Summer to our big Thomas Tolman Family Reunion, they tell

me that they will probably bring about 80,000 Family Group Sheets.

I should insert here why the name was changed from Nathan Tolman to the Thomas Tolman Family Organization. In our contacts with Fred and Arlene Tolman, we thought it would be well to include them in the family organization and, because Fred's ancestors go back to the brother of our Thomas Tolman, who was a son of the immigrant ancestor, Thomas Tolman, we felt that it would include our non-member cousins, if the name was changed to (that of) our immigrant ancestor. And so, the name was changed, in 1965 and then, in 1973 we incorporated under the laws of the State of Utah, the Thomas Tolman Family Organization as a non-profit organization.

As the cousins met each Saturday, once a month, indexing the records of my great aunt, Myra Tolman Patterson, we realized that most of her records were incomplete and, as we finished indexing the work of this marvelous relative of ours, we realized that she had done research for about 500,000 people on our ancestral lines. What a tremendous tribute to this great aunt of mine! What a tremendous challenge to our family, to finish the work that she began. And so, I have asked the family members who live in the area from Hyrum, Utah to Provo, Utah to help me get 60 cousins to volunteer to be genealogical research secretaries and train themselves, under my direction so that they can direct the research throughout the United States and Canada or direct, I should say, 600 of our cousins throughout the United States and Canada as they accept one of these families on the records of Aunt Myra and Fred and Arlene Tolman...

Generation Linked To Generation

Neither is it enough that the family unit be preserved. Each generation must be joined to the one which went before. It cannot be otherwise in the kingdom of God where the fullness is attained. This means that each generation, linked to the preceding generation, becomes a unit in the whole and complete body of Christ, or family organization. This explains what is meant by Adam's being the "father of all, the prince of all, the ancient of days." (D.C. 27:11.) Adam shall preside as the grand patriarch of the race, we are informed by Joseph Smith, but he shall be under the direction of the eternal Father and his Son Jesus Christ. (D.C. 78: 15-16.) Adam presides, and each patriarch is to preside under him from generation to generation, down to the end of time in one grand family. These relationships are real, not artificial. All who partake of this family organization are in the celestial kingdom. They are heirs in that kingdom receiving and possessing all the blessings of heirs.

EXCERPTS FROM THE HISTORY OF THOMAS BRIGGS

Thomas Briggs was a fellow patriarch with Judson Tolman in the Davis Stake. In addition, he was a neighbor and close friend of the family. References to Judson Tolman in his history are numerous and they provide valuable insight into the times, the events, and the life of Judson Tolman. Specific references to him are highlighted in bold print:

"In the month of November 1900, small-pox was very bad in the community...For a time the town was quarantined and for a time all public gatherings were annulled."[50]

"On the 29th. of May (1903) I went to Salt Lake City to see the great parade, as the President of the United States was visiting there. The streets were beautifully decorated and he received a grand reception, and at 1 P.M. he left for Ogden."[51]

"On the 26th. of August [1903], Sister Thomas came, and asked me if I would go and administer to the child of Bro. George E. Garrett, as it was very sick, and the doctor had given up all hope of its recovery. **On my way, I met Bro. Judson Tolman, and I asked him to go with me.** When we arrived, we found the child very sick, and as the relatives were greatly distressed, I spoke a few encouraging words to them, and told the father to take what course he chose. He asked me to take the lead, and so I did. We all bowed down in prayer, I being mouth, and then **I called on Bro. Tolman to anoint the child with oil, and then we laid our hands upon it, and blessed it.** This was about noon, and about 5 P.M. I called to see how the child was, and to my great surprise it was playing with its toys, and we bowed on our knees and thanked the Lord for his blessings, for we knew that the child had been healed by the power of God and not by man."[52]

"On the latter part of the month (November, 1903), Bro. Jaren Tolman called at my home to tell me that **his father (Judson Tolman) had met with an accident and had broken his collar bone,** and I went with him, and aided the doctor in setting it. Previous to the doctor's arrival, Bro. Thomas Howard was there, and Bro. Tolman had asked him to anoint him with oil. He was quite badly injured, which made it hard with him, as he was in his 78th year."[53]

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[50]History of Thomas Briggs, page 135.

[51]History of Thomas Briggs, Page 139.

[52]History of Thomas Briggs, page 139.

[53]History of Thomas Briggs, Page 140.

"On the 18th. of February (1905),... Two days later, **Bro. Judson Tolman and myself drove to Centerville to another cottage meeting,** and while there we dedicated the house of Bro. Ford, and administered to five of the sick, and Bro. Pace spoke in Tongues."[54]

"On the 11th. of May (1905),... I attended the afternoon meeting, and immediately after meeting was held a High Priest meeting. It was reorganized, **with Bro. Judson Tolman as president,** and Thomas Briggs as first counsellor, and Thomas Howard as second counsellor, over the High Priests of this ward."[55]

"On the 24th. of July (1905), there was a grand parade held here, in honor of the Pioneers, on their first entrance into these mountains. The affair was very interesting. There was a number of very poor wagons, with ragged covers and old and worn-out horses. One very interesting feature was that owned by Bro. Thomas Sessions, a wagon drawn by one horse and a cow. He had an old slouch hat full of holes, and he had on an old dirty shirt. In the wagon was a crowd of dirty ragged children. Many beautiful floats, and crowds of Indians made up the remaining part of the parade.

On the 30th of July Bro. C. R. Jones, died. He has been sick for about three years, and confined to the house the greater part of the time. The following Sunday I attended the funeral of Bro. Jones, and **six patriarchs were the pall bearers, Bro. Judson Tolman, Thomas Briggs, Benjamin Ashby, Edwin Pace, Bro. Drake and Thomas Stead."**[56]

"On the last day of the year (1905) a deep snow fell, the heaviest we have had for 10 years, and we all feel very thankful for it as the ground is very dry. There is nearly two feet of snow on the ground , and the young folks are all enjoying themselves sleigh-riding."[57]

"On the 25th of July (1906) President Joseph H. Grant, the president of the Davis Stake, and his mother came to my house, and as Bro. Grant had partly lost his hearing, he said that he had felt impressed that **if Bro. Tolman and I administered to him that he would soon be well again.** We all bowed down in prayer, and Bro. Grant was mouth, after which he called on me to anoint him, and then **Bro. Tolman sealed the anointment."**[58]

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[54]History of Thomas Briggs, written by Thomas Briggs, Patriarch. Bountiful, Utah: Horizon Publishers, page 141.

[55]History of Thomas Briggs, written by Thomas Briggs, Patriarch. Bountiful, Utah: Horizon Publishers, page 143.

[56]History of Thomas Briggs, written by Thomas Briggs, Patriarch. Bountiful, Utah: Horizon Publishers, page 144.

[57]History of Thomas Briggs, page 145.

[58]History of Thomas Briggs, written by Thomas Briggs, Patriarch. Bountiful, Utah: Horizon Publishers, page 147.

"On the last Sunday in the year (1906), I attended the priesthood meeting, and **Bro. Judson Tolman and myself took the 2 P.M. train to Farmington, to attend a cottage meeting there. There were five patriarchs present, Bros. Judson Tolman, Edwin Pace, Thomas Stead, Thomas Briggs and Bro. Robinson, and a total attendance of 97 in the meeting, and we had a time of rejoicing.** Bro. Pace spoke in tongues, and the substance of it was that the Lord was not pleased with us, only when we obey His commandments, and he was about to visit the nations of the earth, with disease and destruction, and that there was desolation and famine about to cover the land, and it was time to be prepared for the second coming of the son of man, for it was nigh to our doors, and we had a time of rejoicing, until about 11 P.M. **Bro. Pace, Tolman, and I went to Bro. Stead's for the night."**[59]

May, 1908...I attended the first High Priests Conference that was ever held in the Davis Stake of Zion. (As we have read above, Judson Tolman was serving as President of his quorum in the Bountiful Area, and would probably have been in attendance.) It was held in Farmington, Utah. It was a time of rejoicing, and we all received some very good instruction. All the authorities were sustained by those present, and since at this time there is much drunkenness, the subject was discussed.

"On the 12th of January (1909), Brother Judson Tolman and myself went to Centerville and dedicated the home of Bro. David Smith. I was mouth...and then Bro. Randall bore his testimony and said that when the smallpox was very bad in Centerville, the disease never entered one of the homes that had been dedicated."[60]

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[59]History of Thomas Briggs, written by Thomas Briggs, Patriarch. Bountiful, Utah: Horizon Publishers, page 149.

[60]History of Thomas Briggs, Page 156.

PART V
JUDSON TOLMAN, PATRIARCH, AND THE PRACTICE OF PLURAL MARRIAGE

Ye kindred spirits, filled with mutual love,
Pure as the dews descending from above,
All hail! for you the sacred keys are given,
To make you one on earth, and one in heaven.
Be fruitful then, and let your race extend;
Fill earth, the stars, and worlds that never end.
Parley P. Pratt

As an introduction to this part of our narrative, let us consider the practice of plural marriage in the Church of Jesus Christ of Latter-day Saints. Elder Bruce R. McConkie explains that "As early as 1832 the Lord revealed to the prophet (Joseph Smith) the doctrine of celestial marriage, including also the principle of plurality of wives. This was before the restoration of the sealing keys, and so the Lord did not command either the practice of eternal marriage or the practice of the added order of plurality of wives at that time."[61] The actual practice of plural wives began under the direction of the Lord and is further explained by Elder McConkie: "In the early days of this dispensation, as part of the promised restitution of all things, the Lord revealed the principle of plural marriage to the Prophet. Later, the prophet and leading brethren were commanded to enter into the practice, which they did in all virtue and purity of heart despite the consequent animosity and prejudices of worldly people. After Brigham Young led the saints to the Salt Lake Valley, plural marriage was openly taught and practiced until the year 1890."[62]

Judson Tolman entered into the practice of plural marriage while he was living in Tooele, in the year 1852. At that time, he was sealed to Mary Reeves Coleman in the Endowment House. After relocating to Bountiful, in 1854, he was sealed to Sophia Merrell. The four children born to this sealing were recorded in the records of the Church as "born in the covenant", signifying that they had been born into a union that was sealed by the Holy Spirit of Promise for "time and for all eternity", according to the new and everlasting covenant of marriage. This status was altered in 1869 by President Brigham Young's decision to allow Sophia Merrell to have her sealing to Judson Tolman cancelled.

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[61]McConkie, Bruce R., Mormon Doctrine, page 52.

[62]McConkie, Bruce R., Mormon Doctrine, page 578.

In the intervening years (between the arrival of the Saints in the Salt Lake Valley and the issuing of the Manifesto by President Wilford Woodruff) major persecutions were mounted against the Church because of this doctrine and practice. The reference in Judson Tolman's journal, which we have quoted earlier, to "helping to herd Johnston's Army" is a direct result of these mounting persecutions. Even though the Saints had fled deep into the desert and had insulated themselves from the general populous of the United States, the combination of (a) the discovery of gold in California, within two short years after Mormon colonization of the west had begun, and (b) the subsequent application by the people of Utah for admission to statehood, provided the opportunity for the adversary to redouble his efforts to persecute and to frustrate the gospel plan. Indeed, during the forty plus years that plural marriage was practiced in Utah, culminating in the Manifesto of 1890, rumors and lies about the actual practice of polygamy were propagated in the states and in Washington, D.C.. An army was sent to police our people and to eradicate polygamy. Federal marshals were in virtually every community, including Bountiful, attempting to arrest any who were found to be practicing plural marriage. Our prophets and apostles were hunted endlessly and were forced to go into hiding. John Taylor, as a counselor to President Brigham Young, served an eleven-month jail sentence for practicing plural marriage. He later died in hiding in Kaysville.

On March 14, 1882, the Edmund's Bill, an overtly anti-polygamy law, was passed in congress by a vote of 190 to 43, depriving the saints of the right to trial and preventing them from serving as jury to their peers. This act condemned all "wrongdoing" Latter-day Saints. In the History of Thomas Briggs, we find the following passage: "It seems as though this year will be an eventful one for the saints, as all manner of things are brought against the saints, and it seems as though the burden gets heavier. There is a bill before congress, called the Edmunds Bill, and the saints are getting up petitions all over the territory, asking Congress to send peace commissioners to come and investigate the lies which they are receiving daily, from ministers all over the nation. We are doing all we can for peace..."[63]

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[63]History of Thomas Briggs, Bountiful, Utah, page 101.

On November 7, 1882, an election was to be held in Utah. Again we quote from Thomas Briggs: "November 7th was the time appointed for the election, but the commissioners would not let the peoples party have any say in the matter. John T. Cane was the man nominated to go to Washington to represent the people, and to fill the place of George Q. Cannon, who had been cast out because he was a polygamist."[64] (Underlining was added by the editor.)

In 1883, because of the mounting persecution against the Church, it was thought advisable to deed over to the bishops the meeting houses and the property belonging to the Church, as the enemies of the Church were attempting to gain possession of Church property. They had already claimed cattle and farms and had sold them.[65] In December of 1883, it was determined that those who were practicing plural marriage should go into hiding. Thomas Briggs describes it as follows: **"At this time, it was thought best for the 1st Presidency to go into exile, also the Stake Presidency, and the Bishops of the wards, and all who held responsible positions, had to leave their homes, and the prisons were rapidly filling. On July 4th (1883) the federal officers tried to cause a disturbance because certain persons manifested their sorrow for departed liberty, by placing the flag at half mast, on the buildings owned by the Latter-day-saints."**[66]

These excerpts from the History of Thomas Briggs graphically illustrate the turmoil and fear that existed in Bountiful and throughout the area because of plural marriage. While we have no specific record of its impact on Judson Tolman, it is important to remember that, in 1869, three events took place, almost simultaneously, which bear on how Judson might have been treated by the federal Marshals. The events are (1) the illness and eventual passing away of Judson's first wife, Sarah Lucretia Holbrook Tolman and their newborn daughter, (2) Judson's subsequent marriage to Zibiah Jane Stoker, and (3) the granting by President Brigham Young of a cancellation of the marriage between Judson and Sophia Merrell. Thus, Judson was not practicing polygamy during the period of 1869 through 1890--the period of intense persecution by the federal marshals. As a result, he was not forced to flee and hide and to do all of the secretive things that other polygamists did, including his son Jaren, who was married to two of Thomas Briggs' daughters.

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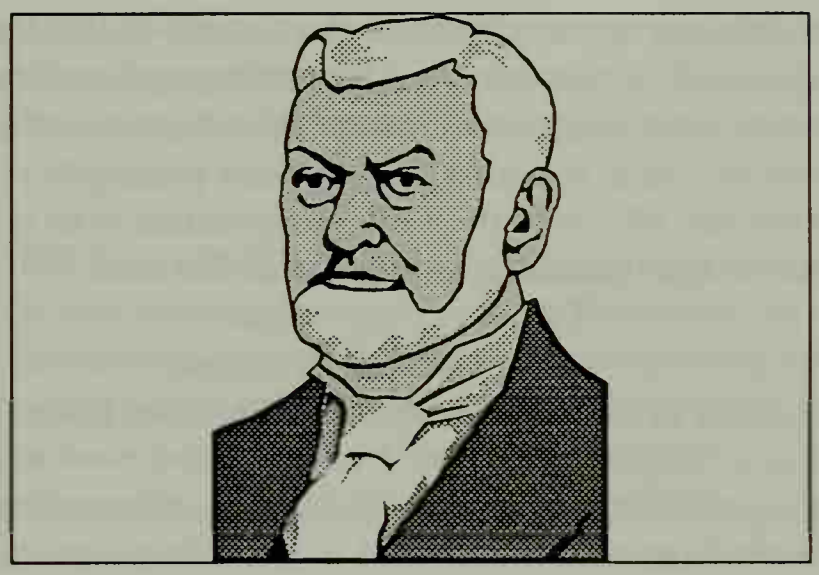
[64]See page 107.

[65]History of Thomas Briggs, page 109.

[66]History of Thomas Briggs, page 113.



At the apex of these anti-polygamist activities, President Wilford Woodruff had conversations with the Lord regarding this subject and, on September 24, 1890, as prophet, he issued the following official declaration:

September 24, 1890

To Whom it May Concern:

Press dispatches having been sent for political purposes, from Salt Lake City, which have been widely published, to the effect that the Utah Commission, in their recent report to the Secretary of the Interior, allege that plural marriages are still being solemnized and that forty or more such marriages have been contracted in Utah since last June or during the past year, also that in public discourses the leaders of the Church have taught, encouraged and urged the continuation of the practice of polygamy --

I, therefore, as President of the Church of Jesus Christ of Latter-day Saints, do hereby, in the most solemn manner, declare that these charges are false. We are not teaching polygamy or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty or any other number of plural marriages have during that period been solemnized in our Temples or in any other place in the Territory.

One case has been reported, in which the parties allege that the marriage was performed in the Endowment House, in Salt Lake City, in the Spring of 1889, but I have not been able to learn who performed the ceremony; whatever was done in this matter was without my knowledge. In consequence of this alleged occurrence the Endowment House was, by my instructions, taken down without delay.

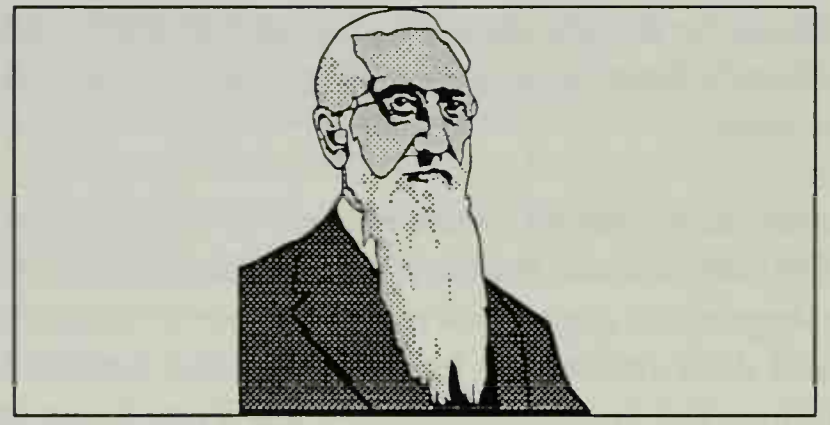
Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to those laws, and to use my influence with the members of the Church over which I preside to have them do likewise.

There is nothing in my teachings to the Church or in those of my associates, during the time specified, which can be reasonably construed to inculcate or encourage polygamy; and when any Elder of the Church has used language which appeared to convey any such teaching, he has been promptly reproved. And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriage forbidden by the law of the land.

Wilford Woodruff
President of the Church of Jesus Christ of Latter-day Saints

Following the reading of this "Manifesto" in General Conference on October 6, 1890, President Lorenzo Snow moved that "we (the Church as a whole) accept his (President Woodruff's) declaration concerning plural marriages as authoritative and binding." The sustaining vote on this motion was unanimous in the affirmative.

Four years later, in the General Conference of April, 1904, a second "World-wide Manifesto" against plural marriage was declared by President Joseph F. Smith. Apparently, this second declaration was necessary because an alarming number of members of the Church had ignored President Woodruff's manifesto and had continued the practice. Then, after this second manifesto had been pronounced, it was decided that more severe measures would have to be taken against continuing transgressors in order to demonstrate the seriousness of the Church's intentions in this matter:



Official Statement--

"Inasmuch as there are numerous reports in circulation that plural marriages have been entered into contrary to the official declaration of President Woodruff, of September 26, 1890, commonly called the Manifesto, which was issued by President Woodruff and adopted by the Church at its general conference, October 6, 1890, which forbade any marriages violative of the law of the land; I Joseph F. Smith, President of the Church of Jesus Christ of Latter-day Saints, hereby affirm and declare that no such marriages have been solemnized with the sanction, consent or knowledge of the Church of Jesus Christ of Latter-day Saints, and I hereby announce that all such marriages are prohibited, and if any officer or member of the

Church shall assume to solemnize or enter into any such marriage he will be deemed in transgression against the Church and will be liable to be dealt with according to the rules and regulations thereof, and excommunicated therefrom.

FURTHER STATEMENT. We have announced in previous conferences, as it was announced by President Woodruff, as it was announced by President Snow, and as it was reannounced by me and my brethren and confirmed by the Church of Jesus Christ of Latter-day Saints, plural marriages have ceased in the Church. There isn't a man today in this Church or anywhere else, outside of it, who has authority to solemnize a plural marriage--not one! There is no man or woman in the Church of Jesus Christ of Latter-day Saints who is authorized to contract a plural marriage. It is not permitted, and we have been endeavoring to the utmost of our ability to prevent men from being led by some designing person into an unfortunate condition that is forbidden by the conferences, and by the voice of the Church, a condition that has to some extent, at least, brought reproach upon the people. I want to say that we have been doing all in our power to prevent it or to stop it; and in order that we might do this, we have been seeking, to our utmost, to find the men who have been the agents and the cause of leading people into it. We find it very difficult to trace them but when we do find them, and can prove it upon them, we will deal with them as we have dealt with others that we have been able to find.

Apr. C. R., 1911, p. 8.

In October, 1910, six years after the issuing of the "Second Manifesto" and six months prior to the preceding statement of President Joseph F. Smith, Patriarch Judson Tolman was summoned by the Quorum of Twelve to respond to charges that he had both entered into a plural marriage and also performed approximately fifteen plural marriages after President Smith's second manifesto.

The Quorum of the Twelve on October 3, 1910

Francis Marion Lyman [1880-1916]
Heber J. Grant [1882 - 1918]
Rudger A. Clawson [1898 - 1943] Absent for Judson's Trial
[Had been called in April, 1910 to Preside over a Mission in England]
Reed Smoot [1900 - 1941]
Hyrum Mack Smith [1901 - 1918]
George Albert Smith [1903 - 1951] Absent for Judson's Trial
Charles William Penrose [1904 - 1911]
George Franklin Richards [1906 - 1937, 1942 - 45]
Orson Ferguson Whitney [1906 - 1931]
David O. MacKay [1906 - 1970]
Anthony Woodward Ivins [1907 -1921]
Joseph Fielding Smith [1910 - 1972]

First Presidency
Formed on April 7, 1910

Joseph F. Smith
John Henry Smith
Anthony Henry Lund

Our research into the life of Judson Tolman revealed the following reference to him and his trial before the Quorum of Twelve:

> **"Within months after his call to the Twelve, for instance, Elder (Joseph Fielding) Smith participated in two cases that resulted in the excommunication of prominent Church members for their involvement in plural marriage. The first was the scion of a family prominent in Church history whom the Twelve excommunicated on September 28, 1910 for 'illegally entering into a plural marriage contrary to the rule of the Church.' Three days later, Joseph spent another full day with the Twelve considering the second case, which involved a patriarch who lived in northern Utah who was excommunicated on October 3, 'for violating the rule and regulation of the Church in that he performed plural marriages since the manifesto.'** (Editor's underlining) **That it had been twenty years since the Manifesto was issued,**

and six years since President Joseph F. Smith had published the World-wide Manifesto, suggests the great inertia of a small minority of the Latter-day Saints in accepting and following the admonitions of the Church leaders." [67]

Over the years since Judson's excommunication, two facts have proven to be very surprising: first, large numbers of family members--direct descendants of Judson Tolman-- appear to have been ignorant of this vastly significant event. Even William O. Tolman, while serving as Tolman Family genealogist and as a member of the Church Genealogical Committee, "discovered" the records of Judson's excommunication through his own research. Second, among those who were (or are) aware of it, there has circulated a considerable amount of "folklore"--much of it unfounded or incorrectly communicated. In this light, let us step back and look at the facts that we have documented to date.

JUDSON TOLMAN'S ATTITUDE WITH RESPECT TO HIS EXCOMMUNICATION

I want to begin with a focus on Judson's attitude after having been excommunicated, because I believe that his attitude and subsequent behavior have had a great deal to do with both his and many of our own statuses in the Church of Jesus Christ of Latter-day Saints. Let me explain. Judson Tolman was not the only member of the Church in his generation to find himself at cross purposes with the Church on the issue of plural marriage. You will note in the quote below from the Journal of Apostle Reed Smoot that Bishop Dan Muir, when called to testify in Judson Tolman's trial before the Quorum of Twelve, openly declared that he did not believe President Wilford Woodruff's Manifesto nor the Second Manifesto by President Joseph F. Smith, to have been "made in good faith". Such was the attitude of no small number of saints who believed that plural marriage was an "eternal" and, therefore, irrevocable principle. Consider the more recent cases of the Erval Lebaron and John Singer families--both of which had their roots in the same issues and the same doctrines and practices as Judson Tolman's case, and both of which have been prominently featured in recent news because of violent encounters with the law or within their clans. Why did they--the Lebarons and the Singers--choose to rebel and withdraw from their membership in the Church rather than subject themselves humbly, as Judson chose to do, to the will of the prophet?

Judson Tolman did not rebel nor allow himself to become apostate. Rather, he worked very hard to first regain his membership in the Church, and then to remain faithful until his death in 1916. He was re-baptized by his son, Jaren, on February 14, 1912, having spent only seventeen months and four days outside the Church. He was confirmed that same day by President Joseph Hyrum Grant, President of the Davis Stake, and a brother to President Heber J. Grant, who had participated as a member of the Quorum of the Twelve in Judson Tolman's trial

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[67] Gibbons, Francis M., Joseph Fielding Smith: Gospel Scholar, Prophet of God, Page 160.

and excommunication.

[] Jaren Tolman died September 15, 1912, seven months after re-baptizing his father

From documents that are in my possession, Judson Tolman made it very clear to Charles R. Mabey, his grandson and later to be Governor of the State of Utah, that he (Judson) was very concerned with remaining humble and submissive rather than becoming proud and rebelling, because he did not want his posterity to be negatively impacted by his circumstances, but to remain committed to the Church. With very few exceptions, his descendants, who now number approximately 7,000, have fulfilled Judson's desire and are active, committed members of the Church of Jesus Christ of Latter-day Saints. What would have been our fate if he had chosen to behave differently? Could there have been apostate Tolman clans living somewhere in rural Utah today, at odds with both the Church and the law of the land? Fortunately, we will never know. However, as we look at the fate of many individuals and families who apostatized over plural marriage, we can be grateful for Judson's decision and his integrity.

BACKGROUND AND RESEARCH

Many members of the family, from Charles R. Mabey and David R. Tolman to William O. Tolman, John O. Tolman and myself, have tried unsuccessfully for many years to gain access to the actual transcript of the trail that resulted in Judson Tolman's excommunication. That transcript has the answers to the questions that have been perpetuated in family folklore. Those records are not available to us, nor do we expect that they will be made available in the future. Given that fact, we searched in the journals of those members of the Quorum of Twelve who took part in his trial, and we were successful in finding some important detail. From the Journal of Apostle Reed Smoot, who had a special interest in ferreting out polygamy among the Saints, we read the following:

Saturday, October 1, 1910

> Left for Salt Lake City on the morning San Pedro Ry [Railway]. At 11:00 o'clock met with the Quorum of twelve. All present but (Rudger) Clawson and George A. Smith. We had before us Patriarch Judson Tolman having cited him to appear and answer to the charge of his having married different men to plural wives contrary to the rule and regulations of the church. We tried to get the whole truth out of him but could not do it. He acknowledged to having performed fifteen plural marriages. We tried to get out of him who they were but he said he could not remember. He mentioned four as follows: Bishop Muir, Jas. Eldredge, a Mr. Pratt and Merrill. We could not get the names of the others but found out he had married a woman himself but did not know who performed the ceremony. The party had a mask on. He himself married most of the parties on the street and some in buggies and one or two in a house. He told us the first marriage he performed was Bishop Muir and he

insisted all were before April 1904, the year of the declaration of President Smith. It was evident to all that he was not telling the truth and had been instructed what to say but he would not tell with whom he had been talking. We adjourned until 3 o'clock and asked Bishop Muir to be present. He was present and admitted he married a plural wife on June 14, 1905. (See explanation below: Bishop Dan Muir) He would not inform on anyone else--did not believe the declaration of President Smith was made in good faith nor the Woodruff manifesto was ever intended to put a stop to polygamy--claimed they had been going on ever since 1890 and no action taken. Believed now that they were stopped because action was being taken. The bunch, as he designated them, knew each one ran a risk and was liable (?) to be excommunicated if found out. We agreed to summon Judson Tolman before us again to show cause why he should not be excommunicated next Monday, October 3, at 10:30 AM at Temple rooms. We also thought we could get some additional information from him. I have insisted that action should be taken long ago and today's proceedings demonstrate it beyond a question.

(Underlining is by the Editor)

Monday, October 3, 1910

Meeting at the Temple at 10:30 AM. Judson Tolman was present as requested. He told a little more about how he came to perform the illegal marriages and had been instructed to put them all back of April 1904, by Henry S. Tanner and others because it was necessary to save himself and others. (Underlining added by the Editor) He continued to evade and even lie about certain actions of his. After he was excused it was unanimously agreed to excommunicate him from the Church for performing plural marriages and also for having married a woman himself contrary to the rules and order of the church.

Wednesday, October 5, 1910

Meeting of Quorum at 9 o'clock. We discussed the Tolman case for nearly one hour and Pres. Lyman was instructed to send him a notice of excommunication similar to published notice in News of last evening. We did not mention his lying and taking another wife in 1905. Pres. Lund and John Henry came in at 10 o'clock and reports were made. We clothed and Lyman prayed in opening and I in circle. We took up the question of a circular letter to be signed by the First Presidency to the Presidency's (sic) of all the stakes of Zion, calling their attention to new polygamy cases and directing them to bring action against any persons who have violated the declaration of Pres. Smith made at April Conference, 1904.

I want to emphasize several points that are implied in the foregoing materials from Elder Reed Smoot as well as in the writings of Hales and Anderson. First, nowhere in the commentaries

does anyone raise the question about Judson's having had authority to perform sealings or marriages. Even the twelve did not raise the issue of authority--only of propriety and adherence to the "order of the Church." This point is important to emphasize, because, as we analyze the reasons for Judson's excommunication, we are certain, from the journal of Reed Smoot, that the twelve (or the ten members who were present for his trial) were unanimous in their recommendation to excommunicate him, based on the following:

1. Judson had performed plural marriages and had married a woman himself "contrary to the rules and order of the church." From Elder Smoot's comments, the official notice of excommunication did not reference Judson's having taken a plural wife. It was, however, an issue in the trial. This marriage was to Eleanor Odd Williams, the aged widow of Alfred Ellis Williams. Judson was sealed to her in 1908, when he was eighty-two years of age. The marriage was never recorded on the records of the Church. While we do not know the exact date of the sealing,, on November 19, 1908, five children of Eleanor Odd Williams were sealed to her and Judson Tolman by John R. Winder.[68] It is safe to assume that the marriage took place on that date, or perhaps at an earlier date.

2. When queried about his actions, Judson refused to answer some of the questions that were put to him by the Quorum of Twelve and was perceived to be evading and, at times, even lying about his actions and motives. (He "had a mask on".) Again, according to Elder Smoot, the lying was not mentioned in the official notice of excommunication. It is easy to envision an eighty-four-year-old Judson--a proud man as well as devout--being made an example of by the Church at a time when it was essential to ferret out those who were bringing discredit upon the Church because of their actions. He willingly took the brunt of the disciplinary action in an attempt to protect the identity of other individuals who had behaved "contrary to the order of the Church". It is equally clear that he had been advised to "cover up" by Henry S. Tanner, who probably was part of "the Bunch" that Judson was attempting to shield. There is no other way to interpret his actions. (We have attempted to obtain additional information about Henry S. Tanner, who apparently was the principal adviser to Judson in his decision to "lie" and to not reveal the identity of those for whom he had performed illegal marriages. That can be the subject of additional research, but it is not essential to our history.) None of us believes that Judson actually could not remember names and dates of couples whom he united. They were probably recorded in his journal. His sin, for which he paid with his membership in the Church, was that he chose not to follow the Lord's current prophet, and he compounded his error by refusing to implicate those for whom he had performed unauthorized sealings.

3. We have no reason to believe that Judson was part of the radical movement within the Church which based its actions upon a belief that (a) Wilford Woodruff's Manifesto of 1890 was ill-founded or contrary to the will of the Lord, and (b) Joseph F. Smith's subsequent Manifesto in April Conference, 1904 was similarly ill-founded. This faction of misguided Church members (and, to be certain, former Church members) attempted, as demonstrated in the writing of Hales and Anderson, to create a doctrinal basis for their believing that the sealing powers of the

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[68]Documentation on file at the Tolman Family Genealogical Center and published on the Family Group Sheet, Vol. I, First Quarter, 1965, page 8.

Priesthood were not subject to the "order of the Church", as that order had been defined by two of the Lord's prophets--Wilford Woodruff and Joseph F. Smith. This belief was clearly a sign of apostasy and many who adhered to it were excommunicated for doctrinal apostasy. Hales and Anderson characterize Judson as one who conformed rather than apostatize. This fact is evidenced by his subsequent re-baptism. It is highly intriguing, however, that Bishop Dan Muir, who appeared before the Quorum of the Twelve during Judson Tolman's excommunication trial, did declare before that body that he believed the two manifestos not to have been "made in good faith." I quote from the Journal of Reed Smoot: "**He would not inform on anyone else--did not believe the declaration of President Smith was made in good faith nor the Woodruff manifesto was ever intended to put a stop to polygamy--claimed they had been going on ever since 1890 and no action taken.**" In spite of this overtly apostate declaration, and the fact that Bishop Muir admitted to having entered into an illegal marriage which Judson Tolman performed in 1905, no action was taken against him.

Perhaps even more intriguing is the fact that, on the official records of the Church, Dan Muir was sealed to Georgenia Barlow on the same day that their marriage was recorded, June 14, 1905. These facts indicate that (A) the Church did not question the authority of Judson Tolman to have performed the sealing, nor was the sealing invalidated or disallowed because it was "contrary to the order of the Church"; and (B) the children born to this marriage, which was "counter to the will of the Church", were "born in the covenant".

Those were difficult, ambiguous times for members of the Church--particularly for the members who had entered into the covenant of plural marriage. It was not a doctrine that had been easily espoused by Joseph Smith and his contemporaries, as evidenced by the experiences of Heber C. Kimball. The Church (speaking collectively) had been persecuted and driven from place to place for their beliefs and had been willing to subject themselves to such persecution rather than submit to ungodly individuals or actions. Armies and federal marshals had been sent to Utah to enforce the anti-polygamy laws and even the prophets had gone into hiding rather than abandon their de-facto practice of polygamy. Similarly, Reed Smoot, as an elected official, had not been allowed to take his seat in the U.S. Legislature because of the perception that Utah was a "polygamy state." Under such pressure, when the Lord decided to modify the doctrine--thereby making it the "new" rule or order of the Church that polygamous marriages should no longer be performed--many of those who had lived through the earlier persecutions perhaps felt that we (the Church) were merely succumbing to the political and military pressures of the day and that we had abandoned the "real" will of the Lord. There is a more modern parallel in the **Revelation on Priesthood** that was given through President Spencer W. Kimball, which, to those who chose to receive it as "expediency" rather than as revelation, caused them similarly not to follow today's prophet and not to accept the fact that the Lord has the right to change the "order of the Church." There is a lesson in this for us today, as there was for Judson between April, 1904 and October, 1910.

EXPLANATION
BISHOP DAN MUIR

"On September 14, 1905 Dan Muir was married (in a plural marriage) to Georgenia Barlow, daughter of Ianthus H. Barlow, in West Bountiful. At that time, Dan Muir was serving as Bishop of the West Bountiful Ward. Georgenia was for many years a teacher in the Sabbath School of West Bountiful, and a faithful member of the Church. They made their home in West Bountiful, where three children were born to them...Harold Dan Muir, 29 Mar. 1907, Bountiful, Utah; Melba Muir (Benzon), was born 15 June 1928, Salt Lake City; and Ronald S. Muir, 10 Sept. 1930, Salt Lake City."

Editor's Note

(From the accounts of Apostle Reed Smoot, who notes that "Bishop Muir" was called to testify in the trial of Judson Tolman, together with the testimony of Bishop Muir--that he was sealed to a polygamous wife in 1905 by Judson Tolman--it is clear that the marriage in question during Judson Tolman's trial was, indeed, that of (then) Bishop Dan Muir of the West Bountiful Ward and Georgenia Barlow. Dan's first wife, Lilly May Fisher, lived to the age of eighty-eight years, dying in Salt Lake City in July, 1953. She and Dan were sealed in the Logan Temple. There is no indication that any punitive action was taken against Bishop Muir for having entered into this "illegal" marriage during his term as a faithful Bishop. This may point to a very important possibility, i.e. because Bishop Muir was forthcoming and readily admitted to the marriage in question, perhaps the Quorum of Twelve were lenient with him, whereas Judson Tolman had been less than completely forthcoming with information and had attempted to cover up his actions--which may explain the unanimous recommendation for his excommunication by the ten members of the quorum who were present. You will also recall that Judson Tolman, in his explanation to the Quorum of the Twelve, mentioned four marriages which he knew to have occurred following the second manifesto (1904)--the first involving Bishop Muir, and the second involving a Brother James A. Eldredge. According to records that are currently in my possession, which were written by Judson Tolman, James A. Eldredge was a counselor to President Joseph H. Grant in the presidency of the Davis Stake. He came to Patriarch Judson Tolman and asked him to marry him to Lucretia May Cooley in the fall of 1906. In Judson's words: **"From the fact that he was in the presidency of the Davis Stake, I took it that the authority was straight enough, so I married him to Miss Cooley."** It is particularly curious--and indicative of the level of non-conformity that existed in the Church during these troubled years--that a counselor in the Stake Presidency with whom Judson Tolman labored as a Stake Patriarch, would have entered into an "unsanctioned" marriage while serving as counselor to the

brother of then Apostle Heber J. Grant.[69] It is perhaps even more curious that President Eldredge was not called to task nor made an example of, as Judson was, for this action which also was "contrary to the order of the Church." This curiosity gives rise to one of the "family folklores" which describes a later meeting between President Heber J. Grant as prophet and Charles R. Mabey in the company of David R. Tolman, the former a grandson of Judson Tolman through Sarah Lucretia Holbrook and (later) Governor of the State of Utah, the latter, a son of Judson Tolman and Zibiah Jane Stoker and a respected administrator of the Stoker School in Bountiful. In this meeting, the Tolman family requested a reinstatement of the priesthood ordinations and temple blessings of Judson Tolman. The request was denied.

At this point, it is important to acknowledge the many friends and members of the family who were aware of Judson Tolman's excommunication and who worked hard, but to no avail, to have his blessings fully restored. Among those, Charles R. Mabey stands out as one of the most committed and long-suffering. He was very close to his grandfather. He was not bashful in his pursuit of any measure that would have resulted in Judson Tolman's blessings being restored. Unfortunately, he died without ever having achieved the desired reinstatement of his grandfather's priesthood ordination and temple blessings.

Another who worked tirelessly to secure Judson Tolman's reinstatement was William Odell Tolman, a great-grandson, who was the family genealogist from 1959 until his death in 1980. The materials that follow are excerpts from the transcript of an audio tape recorded by William O. Tolman on July 20, 1978. Verbiage from the transcription appears hereafter in italics:

"I am recording on this tape for my son, John Odell Tolman, some of the experiences that I had in connection with my great grandfather, Judson Tolman."

"After I became the family genealogist (April, 1959) and started working on the records that she (Aunt Myra Tolman Patterson) had compiled, I was impressed with the fact that my great grandfather's record was not complete. In fact, in 1960 he began to bother me in my sleep. I never saw him, but often I felt his presence; and I would get out of bed and write down the impressions that came to my mind...Finally, I found a letter signed by the President of the Quorum of the Twelve Apostles, excommunicating my great grandfather, Judson Tolman, from the Church:

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[69]On the official records of the Church, Lucretia May Cooley was born May 13, 1877 in Batesville, Tooele County, Utah. Her marriage to James A. Eldredge is recorded as September 27, 1926. This reference is either to a subsequent sealing, post-dating the original ordinance that was performed by Judson Tolman, or it has been entered incorrectly into the record.

October 3, 1910

Patriarch Judson Tolman
Bountiful, Utah

Dear Brother Tolman:

These presents will notify you that on this day you were excommunicated from the Church of Jesus Christ of Latter-day Saints by unanimous vote of the Council of Twelve Apostles for solemnizing illegal and plural marriages in violation of the rules and regulations of the Church of Jesus Christ of Latter-day Saints.

signed by Francis M. Lyman
in behalf of the Council

"And, with the help of my cousins...we found in the records of the genealogical library where Judson had been baptized by his son, Jaren Tolman in 1912 and again confirmed a member of the Church by the Stake President."

"Then I began to petition the brethren for the permission of having the blessings of the priesthood and temple ordinances restored to my great grandfather... In 1964 Elder (Delbert L.) Stapley wrote me a letter saying that Judson would not at that time be reinstated, and that this would have to wait to some future time when the Lord was willing."

Restoration of Blessings and Ordinations Authorized Ordinances Performed in the Salt Lake Temple

"Finally in November 1966, because of a new ruling that the First Presidency had made, I was authorized to go to the temple and have the work done for my great grandfather, Judson Tolman. (On August 15, 1966, the First Presidency, under the direction of President David O. MacKay, announced a new policy indicating that temple ordinance work could be performed for deceased members of the Church who had been previously excommunicated. For the purposes of posthumous temple work, they were to be treated as if they were non-members.)[70] *I notified my cousins...and we met at the Salt Lake Temple on the 16th of December, 1966. I received the priesthood, the Melchizedek Priesthood, for and in behalf of my great grandfather and was ordained an elder. And then for him I went through and received the endowment. After going through the veil into the Celestial Room, we met in a sealing room. Two cousins, a male and a female,*

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[70]John Odell Tolman, "Judson Tolman, Pioneer and Patriarch: My Great Grandfather", a research paper submitted to the History Department of Brigham Young University, August, 1978, page 23.

knelt at the altar and Sarah Lucretia Holbrook, Judson Tolman's first wife, was sealed to him for time and all eternity. Then fourteen cousins knelt at the altar along with the two previously mentioned, to represent their fourteen children, and they were sealed to their parents for time and for all eternity. It was a glorious day, a spiritual experience! Many tears were shed, and we felt that now his work was complete. <u>And this I continued to feel until this past week, when my son, John Odell Tolman, notified me that there was a question whether or not this work was done properly.</u>" (Underlining by the editor)

The detail of this discovery is recorded by John Odell Tolman:

"(I) returned Monday, 17 July 1978, and was informed by Sister (Mavis) Roundy (a secretary in the Special Information Services of the Genealogical Department)...that Judson Tolman's priesthood blessings had not been restored, because the First Presidency, in November of 1966, had rescinded the policy they had made 15 August 1966 allowing temple work for the deceased who had been excommunicated... **Upon returning and viewing all the information in Judson Tolman's confidential file, there was no record of his priesthood blessings being restored nor was there any reference to the work done in the temple 16 December 1966 by William O. Tolman and his cousins."**[71]

William O. Tolman died in 1980 and was succeeded in the capacity of family genealogist by Genevieve Tolman Hofhine. In our desire to resolve the details of Judson Tolman's status in the Church, on March 9, 1981, Genevieve Hofhine and I, as members of the Executive Committee of the Tolman Family Organization, made a personal visit to Brother Val D. Greenwood, Manager of the Special Services division of the Temple Department. We had been directed to him as the individual who performed all of the preparatory paper work for reinstatement of temple blessings by the First Presidency. He requested that we formalize our request for reinstatement by putting it in writing, which we did that same day. A copy of that letter is included on the following page.

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[71]This quote appears on pages 24 and 25 of John Odell Tolman's history. On those same pages, he explains that President Harold B. Lee brought to the attention of the brethren that when priesthood blessings are restored to the living it is done in a particular place in the temple...without having him go through the regular endowment session, and such a procedure should be followed in behalf of the dead. As a result of this meeting, the policy which had been made on August 15, 1966 by the First Presidency was rescinded before it was received by the temples. This explains why the vicarious work performed by William O. Tolman and his cousins was not considered valid. See pages 24 and 25 of John Odell Tolman's history.

March 9, 1981

Brother Val D. Greenwood
Manager of Special Services
Temple Department
The Church of Jesus Christ of Latter-Day Saints
Salt Lake City, UT 84111

Dear Brother Greenwood:

Pursuant to our meeting in your office this afternoon, I am writing in behalf of the Thomas Tolman Family Organization to formally request the reinstatement of Priesthood blessings and Temple Ordinance work for Judson Tolman (1826-1916).

As a family, we are deeply indebted to you and to the many individuals who have assisted us in the research and documentation of the events leading to the excommunication and subsequent rebaptism of our pioneer ancestor. It is of great importance to us that the records now being submitted in compliance with the Four-Generation Program be complete and acceptable.

Official Church records will show that Priesthood blessings, endowment and subsequent sealings to wives and children were authorized and performed during 1966 and that, due to a change in procedure, these ordinances are not considered valid. For this reason, we request that clearance, once again, be obtained from the First Presidency to allow us to complete our work for Judson Tolman.

Sincerely,

E. Dennis Tolman

E. Dennis Tolman
Vice President

Genevieve Tolman Hofhine

Genevieve Hofhine
Vice President, Research

EDT:jj

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

TEMPLE DEPARTMENT
50 East North Temple Street
Salt Lake City, Utah 84150

14 December 1981

E. Dennis Tolman
1187 Oakridge Circle
Bountiful, UT 84010

Dear Brother Tolman:

This is to inform you that on 24 September 1981 the blessings were restored for Judson Tolman who was excommunicated on 3 October 1910 and reinstated by baptism on 14 February 1912.

We have verified that the first four children of Judson Tolman and Sarah Lucretia Holbrook were sealed to their parents on 10 November 1886 in the Logan Temple. That date should be recorded on the family group record inasmuch as they are valid sealings. The procedure explained in Brother Christiansen's letter of 16 November 1966 concerning the sealings of children and children born in the covenant is no longer used.

Please accept our best wishes.

Sincerely your brother,

Val D. Greenwood

Val D. Greenwood, Manager
Special Services

MAV:da

Enclosures

Nine months after our meeting with Brother Greenwood, we received official notification from his office of the restoration of temple blessings for Judson Tolman, which took place under the direction of President Spencer W. Kimball on September 24, 1981. In addition to documenting the restoration of his temple blessings, the letter further clarified the status of the first four children born to Judson Tolman and Sarah Lucretia Holbrook, noting that they had been sealed to their parents on November 10, 1886 in the Logan Temple. This clarification was most helpful, because we as a family had been concerned with the completeness of our records, since Judson and Sarah Lucretia, themselves, were not sealed until December 20, 1852, after the births of Sarah Margaret (1847), Nancy Jane (1848), Judson Adonirum (1850) and Joseph Holbrook (1851).

It is a source of enormous comfort and satisfaction to know that the circle of Patriarch Judson Tolman's covenants and ordinances is now complete. With the restoration of temple blessings and priesthood ordinations, we can be certain that Judson Tolman stands today in his rightful position as patriarch to the several thousand descendants in whose veins the blood of his lineage has been perpetuated. That lineage makes each of us, if we are worthy, rightful heirs to the covenant blessings of Abraham, Isaac and Jacob. If we remain faithful, we are assured that Judson Tolman will stand as part of the welcoming committee for us as we pass through the veil and occupy our position in the links of our eternal family chain.

One great connecting link is given
Between the sons of earth and heaven:
The Spirit seals us here on earth,
In heaven records our second birth.
Gospel Kingdom, Pg.384

JUDSON TOLMAN'S DEATH

It was on the evening of July 6, 1916 that Judson Tolman died at his home on the east bench in Bountiful, just one week prior to his ninetieth birthday. His death was the result of natural causes. A copy of his obituary is reprinted below, and reads as follows:

BOUNTIFUL
Judson Tolman of
Bountiful, Pioneer
And Patriarch, Dead

Bountiful, July 7,--Judson Tolman, a patriarch in the Church of Jesus Christ of Latter-day Saints, died at his home here last night. Judson Tolman was born in Maine, July 14, 1826 and came to Utah in 1848, moving the same year to Bountiful, which had ever since been his home, with the exception of

a short period spent in Tooele. He was the father of 29 children, 17 of whom and his wife survive him. Mr. Tolman came of old Puritan stock, his ancestors having arrived in America in 1630. In 1837 he moved with his father's family to Iowa, where he was baptized in 1845. He went to Nauvoo the following year and joined the Saints migrating westward. He was in Hosea Stout's company and continued with the company to the Missouri River, helping to build the bridges, make the roads and raft the wagons over the streams. He remained with the company until the Mormon Battalion was organized and left for Mexico. He took part in the Echo Canyon episode and had a part in all the early pioneer life of his community. He was ordained a patriarch in 1897 and was known for his great faith and integrity.

Funeral services will be held in the First ward chapel in Bountiful Sunday, July 9 at 2 o'clock p.m.. The casket will be open at the home of D.R. Tolman from 12 till 1:30 on the day of the funeral.

Lucille Tolman Knighton recalls some of the detail surrounding those events. She remembers that the body was packed in blocks of ice and that the viewing was held under the window in the large room on the north side of the house. At eight years of age, she and other young women served as flower girls for the funeral services. The following information describing the death of President John Taylor may be helpful in understanding the customs of the day with respect to pre-burial care:

"After a few minutes, brother (George Q.) Cannon came to me and told me he wanted H.C. Birrell, Brother Malin and myself to wash him (President Taylor's body). Brother Birrell and I washed him while Brother Malin went for ice... In the 1850-60's there were no undertakers. They packed the bodies in ice and sat up with them all night... The President's body was in the refrigerator (ice box) and was being taken by wagon to a special train on the U.C.R.R. tracks to be conveyed to Salt Lake City."[72]

On the day of the funeral, following the viewing at the home of Judson's son, David R. Tolman, Lucille Knighton describes a large congregation that attended the funeral services at the Bountiful Tabernacle. The principal speaker at those services was Charles Rendell Mabey, a grandson. Interment took place at the Bountiful Cemetery, where a granite monument reading "Tolman--Pioneer of 1848" has been placed adjacent to the grave sites of Judson Tolman and his family members.

There is reason to esteem the blood and the heritage which we have received through our pioneer ancestor, Judson Tolman. He was the first to embrace the restored gospel. He was valiant in his work within the kingdom of God. He worked tirelessly with his neighbors to help establish the city of Bountiful. He was the driving force behind our Family Genealogical Organization. That he was fallible is merely evidence that he was mortal and vulnerable. That he

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[72]Jensen, Julietta Bateman, Little Gold Pieces, Stanway Printing Company, 1948, pp 242-246

remained faithful, was rebaptized and ultimately received a complete reinstatement of his covenant blessings and his priesthood powers, provides a pattern for each of us who has similarly erred. If we have not, we will be much the happier with Judson Tolman in our reunion on the other side.

Pa, We Think You Would Be Pleased

Pa, today your posterity stands before you
in number, more than seven thousand strong.
And, in contemplating our heritage anew--
our blood, our roots, our pedigree among
this vast familial throng--
we stand in awe of you, our valiant patriarch,
and proudly sing our song of faith.

Covenants made in pre-earth sphere,
with Elohim and first-born son,
lay dormant through ensuing years
'til Joseph's gospel restoration won
for each of us the right to come
and here begin to learn the words
to our redeeming song of faith.

Foreordained were you to bear
the priesthood's patriarchal keys...
Israel, Abraham and Isaac share
with you a testament of deep,
abiding, God-like care
for souls whose covenants erstwhile taught
the notes to our great song of faith.

What is this song of faith we sing?
From whence the words, the tune, the beat?
The notes are sounds of anvils ringing
as the links, with searing heat
are added, one by one, to our
eternal family chain... and, thus,
the music of our song is played.

The lyrics... what of them?, you ask...
sacred, loving, haunting, holy,
are covenant words to seal us fast,
each to you, from first to last,
'til all are one with Father Adam
through the priesthood's binding keys...
Pa, we think you would be pleased.

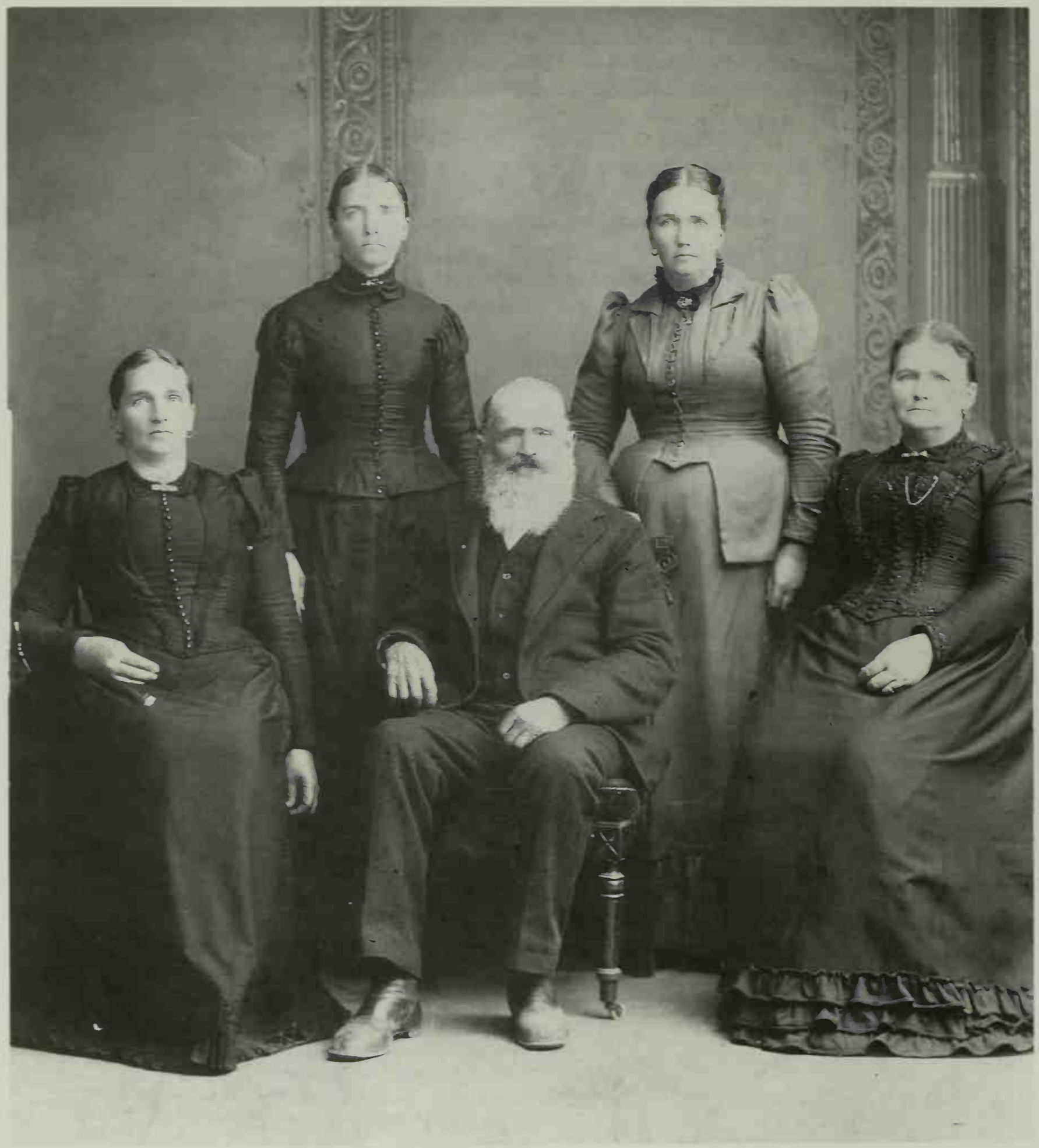
Dennis Tolman

Generation Linked To Generation

Neither is it enough that the family unit be preserved. Each generation must be joined to the one which went before. It cannot be otherwise in the kingdom of God where the fullness is attained. This means that each generation, linked to the preceding generation, becomes a unit in the whole and complete body of Christ, or family organization. This explains what is meant by Adam being the "father of all, the prince of all, the ancient of days." (D.C. 27:11.)

Adam shall preside as the grand patriarch of the race, we are informed by Joseph Smith, but he shall be under the direction of the eternal Father and his Son Jesus Christ. (D.C. 78: 15-16.) Adam presides, and each patriarch is to preside under him from generation to generation, down to the end of time in one grand family. **These relationships are real, not artificial. All who partake of this family organization are in the celestial kingdom. They are heirs in that kingdom receiving and possessing all the blessings of heirs.**

Joseph Fielding Smith, The Way to Perfection, pp. 253-254



Judson Tolman and Four of His Married Daughters
Left to Right: Sarah Lucretia Mabey, Alice Yancey, JUDSON TOLMAN, Catherine "Kate" Stoker, Nancy Jane Willey

Judson Tolman and Six of His Sons

Seated, Left to Right: Judson Adonirum, JUDSON TOLMAN, Joseph Holbrook
Standing, Left to Right: Cyrus, Lamoni, Jaren, Wallace

APPENDIX

I

PATRIARCHAL BLESSINGS

This Appendix Contains a List
of all Blessings Given by
Judson Tolman
Stake Patriarch

It was Provided
by
The Church of Jesus Christ of Latter-day Saints
and Represents the Master File
of Patriarchal Blessings
Showing:

A. File Number of Each Blessing
B. The Name of Each Recipient
C. The Recipient's Date of Birth
D. The Date that the Blessing was Given

There Are 1,060 Individual Records in Total

RECORD #	NAME	BIRTH DATE	BLESSING DATE
1991	ABBOTT, FREDRICK	08 NOV 1879	1902
22985	ALLEN, ANNIE DANIELSON	09 APR 1850	15 DEC 1901
24704	ALLEN, HARRIET UNGER	01 FEB 1850	
45520	ANDERSON, GUSTAVE	05 JAN 1850	19 DEC 1899
51756	ANDERSON, ROBERT LAWRENCE	15 SEP 1860	17 OCT 1902
72612	ASHDOWN, ALICE VILATE	11 APR 1899	22 MAR 1899
72634	ASHDOWN, ESTHER LUCINA	10 MAY 1889	22 MAR 1899
72638	ASHDOWN, FRANKLIN	03 OCT 1887	22 MAR 1899
72639	ASHDOWN, FRANKLIN	03 OCT 1887	22 MAR 1899
72652	ASHDOWN, JESSIE SESSIONS	12 JAN 1893	22 MAR 1899
72697	ASHDOWN, PERRY SESSIONS	08 DEC 1897	22 MAR 1899
72702	ASHDOWN, RICHARD	08 MAY 1846	10 JUL 1896
72719	ASHDOWN, WALLACE	22 MAR 1895	22 MAR 1899
73317	ASHTON, ANNIE	07 JUN 1839	16 DEC 1902
74136	ASLETT, SUSANA HALL	26 JUN 1871	14 JUL 1900
74257	ASPER, MATHEW NOALL	29 DEC 1883	04 MAR 1903
74266	ASPER, REBECCA JANE NOALL	24 MAY 1858	24 MAR 1903
74251	ASPER, LEONE ADELIA	23 JUNE 1887	24 MAR 1903
15589	AIRMET, ANN MURE CELLARS	18 APRIL 1834	21 APRIL 1903
83554	BABBITT, EVELINE L.	22 FEB 1858	1900
83833	BABCOCK, MAUD MAY	02 MAY 1867	23 DEC 1899
90949	BAIRD, CHLOE	10 AUG 1877	10 JAN 1899
91066	BAIRD, ELIZA JANE	17 AUG 1881	03 DEC 1899
91749	BAIRD, WALTER	10 MAR 1883	19 OCT 1902
91389	BAIRD, MARGARET	06 DEC 1884	19 OCT 1902
92527	BAKER, CORA	15 SEP 1882	28 MAR 1900
92891	BAKER, EMELINE KENDALL	17 JUN 1844	28 MAR 1900
93248	BAKER, IRA	28 FEB 1874	29 APR 1900
93757	BAKER, LAURA KNIGHTON	03 AUG 1880	30 SEP 1902
93968	BAKER, MAHLIA	14 DEC 1851	24 DEC 1900
94629	BAKER, ROSETTA MAY	09 JUN 1870	28 MAR 1900
103105	BARBER, EMILY	11 NOV 1883	03 APR 1899
102949	BARBER, ARTHER ARTHUR J.	21 JAN 1878	03 APR 1899
107003	BARLOW, ALGIE JENNIE	29 MAR 1897	02 MAY 1900
107012	BARLOW, ALICE WILLEY	09 AUG 1871	15 AUG 1897
107159	BARLOW, CLARENCE ANSON	29 JUN 1885	00 FEB 1898
107161	BARLOW, CLARISSA PUGSLEY	31 AUG 1860	21 APRIL 1903
107162	BARLOW, CLARISSA PUGSLEY	31 AUG 1860	21 APRIL 1903
107238	BARLOW, DORA TOLMAN	13 MAR 1876	00 JUL 1903
107284	BARLOW, ELIZABETH COOK		10 FEB 1900
107313	BARLOW, FANNY CALL	11 AUG 1860	18 FEB 1898
107315	BARLOW, FANNY PEARL	18 MAR 1882	00 FEB 1898
107320	BARLOW, FLORENCE ELLEN	16 AUG 1878	05 SEP 1897
107315	BARLOW, ISRAEL ARNOLD	06 DEC 1891	00 FEB 1898
107412	BARLOW, ISRAEL	17 MAY 1864	10 FEB 1900
107502	BARLOW, JOAN VILATE HJORTH	12 DEC 1869	10 FEB 1900
107513	BARLOW, JOHN CLIDE	26 AUG 1896	02 MAY 1900
107516	BARLOW, JOHN HAVEN	27 JUL 1848	10 FEB 1900
107518	BARLOW, JOHN HAVEN	05 SEP 1869	02 MAY 1900
107620	BARLOW, KIMBER CALL	14 JAN 1892	00 FEB 1898
107702	BARLOW, MABEL WALKER	16 AUG 1872	02 MAY 1900
107782	BARLOW, MYRON	18 SEP 1887	00 FEB 1887 ?
107799	BARLOW, NATHAN	26 MAR 1869	09 APR 1901
107929	BARLOW, SARAH CALL	08 DEC 1870	08 FEB 1898
107932	BARLOW, SARAH LUELLA STOKER	27 DEC 1870	10 MAY 1901
107998	BARLOW, TRUMAN	29 OCT 1879	FEB 1898
108002	BARLOW, TRUMAN H.	12 JUN 1857	18 FEB 1898
108042	BARLOW, WILLIAM RUDOLPH CARRISH	16 APR 1882	10 FEB 1900
109174	BARNES, JOSEPH	07 OCT 1833	24 JAN 1901
109342	BARNES, LEONA	30 NOV 1893	19 JAN 1903

RECORD #	NAME	BIRTH DATE	BLESSING DATE
109488	BARNES, MARY CRAIG	1835	24 JAN 1901
109592	BARNES, MYRON NACOMAS	27 OCT 1899	19 JAN 1903
116246	BARRUS, OWEN HENRY	28 DEC 1853	
117077	BARTHOLOMEW, HENRY	09 MAY 1852	04 NOV 1902
121995	BATEMAN HARRIETT EGBERT	18 SEP 1854	19 MAR 1900
126678	BAXTER,BERTHA LUCILE	12 MAR 1886	04 OCT 1906
138086	BEHLING, HERMAN JOHN F.	19 AUG 1862	00 APR 1903
138137	BEHLING, MARIE CHRISTINE FREDRICKE	11 FEB 1864	00 APR 1903
139131	BELCHER, ALVARETTA GRANT TOLMAN	18 NOV 1863	23 SEP 1901
145794	BENNETT, DELBERT RILEY	16 DEC 1887	07 MAR 1903
146153	BENNETT, GEORGE RILEY	17 MAR 1864	09 MAR 1901
146948	BENNETT, MARY ANN KING	28 MAY 1865	09 MAR 1901
149467	BENSON, JOHN PERRY	01 JAN 1883	1901
152769	BERGLE, ELIZA	01 JUN 1870	08 SEP 1888
180854	BLAYLOCK, BENJAMIN FRANKLIN	17 MAY 1853	18 APR 1900
181080	BLEAK, ARTEMISSIA	09 AUG 1879	03 OCT 1903
181102	BLEAK, ELIZABETH OLESON	09 DEC 1854	15 NOV 1903
181109	BLEAK, GEORGE OLESON	10 FEB 1887	15 NOV 1903
181110	BLEAK, GRACE	10 JAN 1881	15 NOV 1903
181210	BLEAK, THOMAS NELSON	21 SEP 1851	15 NOV 1903
181211	BLEAK, THOMAS NELSON	08 JUL 1884	15 NOV 1903
184055	BLUMEL, AMELIA	02 FEB 1899	02 FEB 1899
184076	BLUMEL, MARY	02 APR 1859	21 FEB 1899
185515	BODILY, CHARLOTTE LUCRETIA STOKER	23 MAR 1884	09 JAN 1902
185719	BODILY, JOSEPH PHILIPS	06 JAN 1881	09 JAN 1902
190878	BONE, CLARENCE LAYTON	12 JAN 1894	17 JAN 1903
191008	BONE, LUCY ISABELLA	07 NOV 1865	17 JAN 1903
196067	BOSSHARDT, ELISE R. C. ZAHLER	08 1859	
197317	BOTTS, CHLOE PEARL WINEGAR	21 SEP 1883	19 JAN 1902
198777	BOWAITT, MARY ANN GRAHAM	30 JUN 1865	
211606	BRAMPTON, MARY JANE	25 JAN 1886	08 DEC 1899
216771	BREWER, ANNIE FREDORIA CONKLIN	02 MAR 1845	26APR1903
218815	BRIGGS, AMOS ARCHER	04 SEP 1895	13 MAR 1899
218829	BRIGGS, ANN EVANS	07 SEP 1860	19 JAN 1898
218844	BRIGGS, ARTULUS	14 SEP 1859	13 MAR 1899
218931	BRIGGS, CLARA	13 FEB 1884	19 MAR 1900
218973	BRIGGS, DAVID	26 MAY 1881	19 MAR 1900
219177	BRIGGS, JAMES	06 DEC 1864	13 MAR 1899
219181	BRIGGS, JAMES ALVIN	14 JAN 1888	13 MAR 1899
219251	BRIGGS, JOHN THOMAS	20 AUG 1881	22 APR 1902
219324	BRIGGS, LAURA	27 JAN 1884	17 MAY 1900
219373	BRIGGS, LORIN DAVID	01 SEP 1890	13 MAR 1899
219604	BRIGGS, SARAH	03 JUL 1882	27 MAY 1900
219658	BRIGGS, SYLVIA ANN	28 NOV 1893	13 MAR 1899
219673	BRIGGS, THOMAS	20 AUG 1832	01 FEB 1899
219674	BRIGGS, THOMAS AMBY	28 NOV 1897	13 MAR 1899
219675	BRIGGS, THOMAS E.	13 SEP 1869	26 MAR 1899
223882	BROADBENT, ELIZA CADE	14 OCT 1830	AUG 1901
227223	BROOKS, FREDRICK B.	06 FEB 1876	14 JUN 1904
230045	BROWN, ANNIE LAURA	24 JAN 1866	1899
246580	BUCKLAND, NANCY ALDRICH	08 AUG 1828	05 FEB 1901
255129	BURGIN, ANN ELIZABETH RICHMOND	04 MAR 1854	15 MAR 1899
255144	BURGIN, FREDERICK	23 APR 1851	04 MAR 1899
255871	BURKE, ADELBERT R.	13 FEB 1858	01 APR 1903
258317	BURNINGHAM, ARVENA PORTER	24 MAY 1872	04 MAR 1900
258372	BURNINGHAM, ELLEN ELIZA	03 FEB 1866	12 JUL 1902
258399	BURNINGHAM, HEBER JOHN	08 SEP 1872	04 MAR 1900
258407	BURNINGHAM, JANE C.	06 JAN 1833	09 JAN 1899
258429	BURNINGHAM, JOHN	08 SEP 1872	04 MAR 1900
258430	BURNINGHAM, JOHN	25 FEB 1886	12 JUL 1902

RECORD #	NAME	BIRTH DATE	BLESSING DATE
258580	BURNINGHAM, THOMAS	12 FEB 1864	12 JUL 1902
258591	BURNINGHAM, ZELLA	16 DEC 1889	12 JUL 1902
258593	BURNINGHAM, ZINA SESSIONS	04 DEC 1858	12 DEC 1897
260135	BURRI, JOHN	20 OCT 1858	21 OCT 1901
269774	BUTTLE, ARTHUR	27 JAN 1864	30 JUL 1903
270420	BUZZO, JAMES BARTLE	25 MAR 1842	25 MAY 1888
270532	BYBEE, CAROLINE SORENSON	19 SEP 1872	1901
270629	BYBEE, ELLIS RICE	29 DEC 1889	07 MAR 1903
270839	BYBEE, MARY ELIZABETH	1873	16 FEB 1902
270843	BYBEE, MARY ELIZABETH PENROD	10 JAN 1842	29 JAN 1899
271766	BYRAM, MATILDA	02 OCT 1880	16 DEC 1901
272033	BYRNE, EMMA	17 MAR 1872	17 NOV 1901
272310	BYTHEWAY, BENJAMIN	01 JAN 1864	22 MAR 1903
272328	BYTHEWAY, HENRY	07 JUL 1885	22 MAR 1903
272357	BYTHEWAY, SARAH E. HENDRICK	11 MAY 1866	22 MAR 1903
277547	CALL, AARON	03 JUL 1868	7 FEB 1898
278162	CALL, EMMA STOCKALL	05 AUG 1829	12 MAR 1805
278460	CALL, JEREMIAH RUSSEL		07 FEB 1897
279447	CALL, VASCO	24 JUL 1880	22 MAR 1903
280454	CALLISTER, MELVIE	13 FEB 1874	07 MAR 1899
281445	CAMBELL, EMILY NOLAN	02 SEP 1869	28 MAR 1903
296310	CARLTON, ANNIE P.	25 JAN 1899	25 JAN 1899
296358	CARLTON, JOHN S.	18 JAN 1848	31 MAY 1899
296360	CARLTON, JOSEPH WARREN	31 JUL 1892	30 NOV 1900
296376	CARLTON, MAGGIE	09 JAN 1881	06 MAR 1901
298629	CARR, DEMOND TOMAN	13 JUN 1870	08 APR 1902
299096	CARR, SYLVA ELLIS	05 OCT 1880	08 APR 1902
307436	CASH, KATIE HELEN VETRIES	25 NOV 1864	09 OCT 1899
307442	CASH, LEWIS LUNCEFORD	30 APR 1830	08 APR 1901
307500	CASH, WARREN HARVEY	29 APR 1858	31 MAY 1899
326646	CHERRY, AMY IRENE WOOLEY	12 FEB 1868	30 DEC 1902
326774	CHERRY, JULIA	08 JAN 1895	30 DEC 1902
326887	CHERRY, THOMAS WOOLEY	30 AUG 1897	30 DEC 1902
330069	CHIPMAN, CLARA HESS	13 AUG 1879	27 AUG 1900
330244	CHIPMAN, NANCY PORTER	20 SEP 1850	27 AUG 1900
350613	CLARK, LOUISE AURELIA	28 SEP 1881	
351280	CLARK, MINERVA AMELIA	28 SEP 1881	01 JUL 1901
352587	CLARK, SUSIE DUNCAN	03 NOV 1872	16 MAR 1902
366133	COLBERT, MARY ANN	12 APR 1873	25 MAR 1903
367715	COLEMAN, ANNIE MURDOCK	05 JUN 1866	03 OCT 1903
374885	CONDIE, HARRIETT FRANCIS POWELL	21 AUG 1856	24 MAR 1903
374982	CONDIE, LILLIE MAY	12 DEC 1883	22 MAR 1903
375045	CONDIE, NELLIE MARIE	10 DEC 1885	22 MAR 1903
378653	COOK, ALMA	31 MAY 1891	10 SEP 1899
379639	COOK, ELIZA SNOW BRYSON	17 APR 1872	08 OCT 1900
379737	COOK, ESTHER LOUDER	02 JAN 1853	10 SEP 1899
380249	COOK, JESSIE	09 FEB 1887	10 SEP 1899
380364	COOK, JOSEPH WOOLCOTT	21 APR 1855	08 OCT 1900
380905	COOK, MARGARET A. LOVE	17 NOV 1855	03 OCT 1903
380971	COOK, MARTHA MATILDA	10 DEC 1878	29 APR 1900
381283	COOK, OMER	12 JUL 1889	10 SEP 1899
381460	COOK, RAYDOLPH	21 NOV 1884	10 SEP 1899
382543	COOLBEAR, IDA LEVENIA KIRKHAM	15 JUL 1879	01 APR 1903
387832	CORBRIDGE, CALVIN DARIUS	01 MAY 1891	16 JAN 1903
387885	CORBRIDGE, EMMIE HOWARD	31 JUL 1852	16 JAN 1903
387925	CORBRIDGE, JOSEPH H.	23 OCT 1879	01 JAN 1903
388000	CORBRIDGE, OLIVE CORDELIA SESSIONS	26 DEC 1859	16 JAN 1853
388058	CORBRIDGE, WILLIAM H.	09 AUG 1844	15 JAN 1903
389878	CORNELL, ESTHER	31 NOV 1881	01 APR 1903
389890	CORNELL, HELEN	09 MAR 1891	15 JUL 1901

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389924	CORNELL, MAY	26 MAY 1896	15 JUL 1901
389937	CORNELL, RICHARD WILLIAM	10 JUL 1883	01 APR 1903
390183	CORNIA, JEANETTE	19 SEP 1882	30 SEP 1900
390126	CORNIA, RUTH CLARRISA CARTER	02 NOV 1836	30 SEP 1900
393272	COTERALL, LAURA ALVINIA	25 AUG 1860	02 FEB 1899
408585	CRIDDLE, MARIAH LINFORD	04 AUG 1866	13 JAN 1902
408643	CRIDDLE, WILLIAM	21 MAR 1863	13 JAN 1902
409500	CRITCHLOW, FLORENCE SNOW	07 AUG 1870	18 MAR 1905
425852	CUTTING, JANE A.	18 SEPT 1881	26 APR 1903
425863	CUTTLER, JANE A.	18 SEPT 1881	26 APR 1903
437829	DASTRUP, JOSEPH	15 MAR 1889	26 NOV 1902
443987	DAVIS, ELIZABETH HODSON	12 DEC 1852	03 FEB 1902
451489	DAY, EDWARD	04 APR 1880	07 DEC 1899
470663	DESHAZO, EVA P.		01 JAN 1902
476516	DIBBLE, SIDNEY D.	27 JUL 1871	16 JAN 1903
479675	DILLIE, OLIVE	06 DEC 1883	JAN 1898
481787	DITTMORE, RACHEL SUMIN	06 MAY 1844	12 MAR 1905
487030	DONALDSON, JOHN	30 SEP 1842	23 DEC 1898
493449	DOWNS, MARTHA ELLEN BRIGGS	01 JUN 1872	10 JUL 1898
495320	DRAPER, ELIZA J.	08 JUN 1882	21 OCT 1902
499104	DUCKWORTH, JAMES	01 APR 1895	24 MAR 1903
499907	DUERDON, AUGUSTA BOYNTON	10 FEB 1864	28 JAN 1898
499908	DUERDON, NEPHI	06 JUN 1860	28 JAN 1898
502938	DUNCAN, MARTHA LEWIS	05 JUN 1849	05 DEC 1897
504274	DUNN, ANN	12 SEP 1886	16 FEB 1902
521240	EGAN, CHARLES MERIT	27 AUG 1881	17 MAR 1905
521499	EGAN, RICHARD	29 MAR 1842	15 MAR 1903
521743	EGBERT, EARL WALKER	16 APR 1893	19 JAN 1903
521867	EGBERT, JOSEPH	30 NOV 1882	15 MAY 1903
522011	EGBERT, MARY ANN WALKER	14 SEP 1856	19 JAN 1903
523093	EHLERS, JOHN FREDERICK WILHELM	31 MAR 1865	26 NOV 1903
529399	ELLIS, LILLIE HOWARD		09 JAN 1898
529682	ELLIS, PHEBE JANE CLARK	01 SEP 1852	17 SEP 1903
530405	ELLISSON, DELBERT MUNSON	20 DEC 1887	17 JAN 1903
536852	ENSIGN, HORACE FREDRICK	21 JAN 1886	13 DEC 1903
546293	EULSEN, BERTHA BREKE	12 DEC 1824	21 OCT 1901
564499	EVANS, ALICE ELENOR	31 DEC 1872	14 JUN 1904
547661	EVANS, ELIZABETH SHERVINGTON	02 MAR 1832	01 JUL 1901
548114	EVANS, IDA JANE POWEL	28 JAN 1849	04 OCT 1903
548125	EVANS, INEZ WOOD	16 NOV 1879	05 MAR 1902
548376	EVANS, JESSE GOULDEN	23 SEP 1877	19 JAN 1898
548534	EVANS, JOHN WILLIAM	15 AUG 1875	29 NOV 1902
549167	EVANS, MAMIE	05 MAY 1877	22 MAR 1903
554599	FACTERAL, CHRISTIA ELDERAGE	19 JUL 1866	09 APR 1902
558993	FARMER, HARRY		28 OCT 1900
559278	FARMER, UNITY BARNES	22 JAN 1857	28 OCT 1900
560458	FARNSWORTH, MARY ISABELL TIDWELL	11 SEP 1853	16 MAR 1905
562694	FARSBERG, EVA	02 JUL 1883	22 MAR 1903
570373	FERNELIUS, ADOLPH	12 JUL 1873	15 DEC 1901
570379	FERNELIUS, ANNA MAY	13 MAY 1886	11 JAN 1902
570394	FERNELIUS, CHARLES JOHN	15 OCT 1874	11 JAN 1902
570404	FERNELIUS, EDWARD	24 DEC 1876	11 JAN 1902
570415	FERNELIUS, HEBER ARTHUR	02 APR 1884	11 JAN 1902
570417	FERNELIUS, HELLEN	26 OCT 1886	11 JAN 1902
570423	FERNELIUS, JOSEPH	30 JAN 1884	15 DEC 1901
570437	FERNELIUS, PETER GUSTAVUS LUNBERG	18 NOV 1888	16 FEB 1902
570453	FERNELIUS, VICTOR CHARLES	'09 DEC 1874	16 NOV 1901
570455	FERNELIUS, WALTER MORONI	22 MAR 1889	11 JAN 1902
570459	FERNELIUS, ADOLPH	12 JUL 1873	15 DEC 1901
574712	FIFE, KATIE BYRNE	19 SEP 1873	17 NOV 1901

RECORD #	NAME	BIRTH DATE	BLESSING DATE
581387	FISHER, SARAH SMITH	18 JAN 1834	01 JAN 1900
582071	FITT, CAROLINE WAKEFIELD	31 MAR 1858	21 APR 1903
582073	FITT, CORA ISABELLA	03 DEC 1886	21 APR 1903
582083	FITT, GEORGE	07 JUL 1855	21 APR 1903
582084	FITT, GEORGE	21 JUL 1882	21 APR 1903
582117	FITT, SARAH ELIZA	29 SEP 1884	26 APR 1903
585076	FLETCHER, ELIZA DUNCAN	28 OCT 1849	21 MAY 1900
585883	FLINDERS, COMFORT GODFREY	1861	15 MAR 1905
585902	FLINDERS, ELIZABETH ELVA	27 JUN 1883	20 JUL 1901
585911	FLINDERS, FREDRICK T.	26 FEB 1882	20 JUL 1901
586028	FLINDERS, WILLIAM S.	1853	15 MAR 1905
592728	FORD, ALBERT	23 APR 1877	
592732	FORD, ALICE ELIZABETH		07 MAR 1899
593221	FORD, JOHN	27 AUG 1843	07 MAR 1899
593227	FORD, JOHN D.	11 APR 1867	31 JAN 1904
593759	FORD, THEODORE E.	14 JUL 1894	31 JAN 1904
593763	FORD, THOMAS	25 NOV 1874	07 MAR 1899
593985	FORDOM, LYDIA ALICE BRANDON	24 MAY 1852	16 MAR 1905
594897	FORSBERG, HELMA	08 JUL 1877	22 MAR 1903
596424	FOSS, EMILY MARIAH CHEYNE	27 JUL 1851	28 APR 1899
596424	FOSS, SARAH BRACKETT	21 AUG 1874	28 APR 1899
609208	FREESTONE, ALICE AFTON	08 OCT 1888	15 MAR 1905
633179	GARDNER, LIZZIE JOHNSON	08 SEP 1855	03 FEB 1902
6363111	GARNER, MARY EMMA TOLMAN	10 JAN 1878	12 APR 1899
636644	GARNER, WILLIAM FRANCIS	26 NOV 1896	06 OCT 1899
636644	GARNER, WILLIAM HENRY	30 NOV 1873	06 OCT 1899
637228	GARRETT, DORA BELLE	19 JUL 1879	02 FEB 1899
637558	GARRETT, LUCY ANN	07 MAY 1882	02 FEB 1899
636998	GARRETT, MARIAH MAYCOCK	02 FEB 1823	08 DEC 1901
638097	GARRINGE, FANNY BURGES	27 JAN 1825	23 SEP 1901
644474	GEORGE, JAMES BORVEN	10 SEP 1880	04 JUN 1899
644535	GEORGE, JOHN RAY	07 MAY 1882	04 JUN 1899
653393	GILES, ELIZABETH WATERFALL	18 NOV 1868	01 JUL 1904
656051	GILLIES, MINNIE WOOLFENDEN	23 NOV 1874	14 JUN 1904
664757	GOFF, MARINDA BATEMAN	29 SEP 1860	19 MAR 1900
668006	GOMM, BESSIE LOUISE	12 FEB 1905	23 JUN 1921 ?
	[BLESSING DATE MUST BE IN ERROR]		
668013	GOMM, CHARLES EDWARD	12 OCT 1865	29 DEC 1919 ?
	[BLESSING DATE MUST BE IN ERROR]		
672219	GOODFELLOW, NELLIE	04 MAR 1884	MAR 1899
680826	GRAHAM, MARY ANN JACKSON	29 MAR 1825	02 JAN 1901
682298	GRANT, ABRAHAM	26 NOV 1889	02 JAN 1901
682630	GRANT, FRANKLIN D.	18 SEP 1859	07 AUG 1898
682631	GRANT, FRANKLIN STRINGHAM	17 OCT 1885	07 AUG 1898
682659	GRANT,GLEN D.	02 NOV 1887	07 AUG 1899
682678	GRANT, GUY	23 OCT 1890	02 JAN 1901
683112	GRANT, PAMELA EMELINE	30 JUL 1885	07 OCT 1907
683215	GRANT, ROYAL	21 OCT 1888	02 JAN 1901
683218	GRANT, ROZILLA STRINGHAM	23 JUL 1862	07 AUG 1898
683445	GRANTHEM, JAMES G.	1873	30 SEP 1902
686584	GREEN, A.K.	26 FEB 1870	04 JAN 1903
693328	GREGORY, LYDIA MYRES	07 FEB 1853	27 NOV 1904
693454	GREGORY, SAMUEL	16 OCT 1849	27 NOV 1904
697322	GRIGGS, MARY A. PRICE	26 MAR 1858	28 MAR 1903
705162	GUILENOR, SARAH ELIZABETH SWENSON	12 JAN 1835	01 JUL 1904
705370	GUILMONHALL, HUBERT	DEC 1895	06 MAR 1902
711785	GWIN, ANN ELIZABETH PARKINS	1876	15 APR 1900
711786	GWIN, ANNIE ELIZABETH PARKINS	1876	15 APR 1900
720833	HALFORD, PHEBE ADCOCK	21 AUG 1874	12 JUL 1902
731615	HAMMOND, JOSEPH	16 SEP 1885	?

RECORD #	NAME	BIRTH DATE	BLESSING DATE
731700	HAMMOND, LEONORA BLAIR	22 DEC 1860	
735809	HANKS, AUGUSTINE LEO	31 JUL 1893	14 MAR 1899
735810	HANKS, AUSTIN	01 OCT 1886	11 MAR 1899
735936	HANKS, DOUGLAS JUDSON	09 FEB 1897	14 MAR 1899
735960	HANKS, EMANUEL	1851	11 MAR 1899
736333	HANKS, GLADYS	03 1894	14 MAR 1900
736179	HANKS, MARALDA WILLEY	26 FEB 1868	15 AUG 1897
736333	HANKS, SARAH	11 AUG 1816	14 MAR 1899
736334	HANKS, SARAH	06 SEP 1891	14 MAR 1899
736417	HANKS, WALLACE	13 MAR 1888	11 MAR 1899
746602	HANSON, EDWIN L.	05 MAR 1870	15 MAR 1905
747214	HANSON, MARIE	09 JUL 1881	15 MAR 1905
748148	HARBERTSON, ELIZABETH TAYLOR		01 SEP 1901
748166	HARBERTSON, JAMES	18 JUL 1856	17 NOV 1901
748169	HARBERTSON, JOSEPH TAYLOR	17 MAR 1886	16 FEB 1902
748198	HARBERTSON, ROFMMA	07 APR 1841	12 JAN 1902
752077	HARDY, WILLIAM C.	16 JUL 1879	15 APR 1900
759785	HARRIS, JOHN JOSEPH	16 MAY 1818	
764479	HARROP, AMY	14 MAR 1869	20 JUL 1902
765843	HART, SARAH		MAR 1898
765897	HART, STEPHEN JAMES	04 JUL 1852	MAR 1898
766334	HARTLEY, BRIGHAM		09 AUG 1897
766489	HARTLEY, JUDSON		09 AUG 1897
766493	HARTLEY, JULIE TOLMAN	09 AUG 1894	09 AUG 1897
770323	HASLEM, SARAH E. POWEL	16 JAN 1851	24 MAR 1903
771570	HATCH, CLARA REBECCA	11 JUL 1884	23 FEB 1902
772506	HATCH, JOHN IRVIN	20 MAR 1885	01 JUL 1902
772745	HATCH, LAURENCE MOSS	05 MAY 1901	23 FEB 1902
781632	HAYES, MARGARET STOLL	06 DEC 1895	01 APR 1903
783430	HAYWARD, CLARA MARY	29 OCT 1881	23 AUG 1903
783451	HAYWARD, ELIZABETH	21 MAY 1880	21 APR 1903
783452	HAYWARD, ELIZABETH A. PUGSLEY	23 DEC 1854	21 APR 1903
793073	HENDERSON, ETHEL GARSIDE	11 JUN 1881	23 AUG 1903
808840	HEPWORTH, GEORGE SHURLY	08 MAR 1887	10 SEP 1899
799975	HEPWORTH, SAMUEL	16 MAY 1877	12 JUL 1900
800042	HEPWORTH, WILLIAM HENRY	03 AUG 1867	22 MAR 1903
806623	HESS, HORACE	17 SEP 1880	01 MAR 1902
811631	HICKY, ELIZA	26 DEC 1880	30 SEP 1900
812734	HIGGINS, MARTHA	03 MAR 1862	31 MAR 1899
815236	HILL, CHARLOTTE EMILY	11 JAN 1860	05 FEB 1899
815236	HILL, HARRY	21 SEP 1877	06 MAR 1899
816396	HILL, JAMES H.	14 JUN 1865	16 JAN 1903
816751	HILL, JONATHAN	13 SEP 1881	05 FEB 1899
817058	HILL, LAURA EVELINE	13 MAY 1889	19 JAN 1903
818793	HILL, WILLIAM	27 DEC 1854	05 FEB 1899
825491	HOBBS, CHARLES HENRY	25 APR 1861	16 DEC 1901
825644	HOBBS, JANE BELLMAN	16 JUN 1825	16 DEC 1901
825845	HOBBS, SARAH ELIZABETH BYRAM	04 OCT 1878	16 DEC 1901
826308	HOCHSTRASSER, RUDOLF	01 SEP 1839	01 JUL 1904
826779	HODGES, ALBERT	09 NOV 1888	24 MAR 1903
826781	HODGES, ALBERTHA C.	30 MAY 1900	24 MAR 1903
826936	HODGES, ESTHER	27 JUL 1884	24 MAR 1903
826975	HODGES, HENRY	17 DEC 1859	24 MAR 1903
827103	HODGES, LON	09 JUN 1896	28 MAR 1905
827106	HODGES, LOU	09 JUN 1896	28 MAR 1903
830226	HOGAN, PHEBE	08 NOV 1882	23 DEC 1903
830272	HOGAN, SARAH A.	10 OCT 1883	?
831828	HOLBROOK, ALICE COCK	23 DEC 1862	14 DEC 1897
831846	HOLBROOK, ANNIE LORINDA	22JAN 1893	14 DEC 1879
831850	HOLBROOK ARTULUS	27 OCT 1885	14 DEC 1879

RECORD #	NAME	BIRTH DATE	BLESSING DATE
831923	HOLBROOK, DAVID LEO	21 AUG 1894	21 JAN 1899
831963	HOLBROOK, ELIZABETH	05 AUG 1885	16 JAN 1899
831998	HOLBROOK, HANNAH ANN	03 DEC 1885	21 JAN 1899
832000	HOLBROOK, HANNAH COOK	17 DEC 1859	21 JAN 1899
832005	HOLBROOK, HATTIE	06 OCT 1898	16 JAN 1899
832019	HOLBROOK, HORACE COOK	05 OCT 1881	21 JAN 1899
832120	HOLBROOK, LAMONI COOK	21 FEB 1888	21 JAN 1899
832030	HOLBROOK, JANE ANN KNIGHTON	27 JUN 1864	16 JAN 1899
832073	HOLBROOK, JOSEPH	11 OCT 1882	14 DEC 1897
832079	HOLBROOK, JOSEPH J.	23 JAN 1858	14 DEC 1897
832130	HOLBROOK, LAURA CATHERINE	18 JAN 1888	'16 JAN 1899
832157	HOLBROOK, LUCY ALICE	17 NOV 1879	12 DEC 1897
832162	HOLBROOK, MABEL	13 DEC 1892	16 JAN 1899
832176	HOLBROOK, MARK COOK	21 OCT 1883	21 JAN 1899
832182	HOLBROOK, MARTHA E. SWEDEN	20 DEC 1869	01 JUN 1903
832214	HOLBROOK, MILLIE EGALE	13 JUL 1838	03 JUL 1898
832215	HOLBROOK, MOSES ANGEL	16 JAN 1858	16 JAN 1899
832216	HOLBROOK, MOSES LAMONI	04 DEC 1883	16 JAN 1899
832221	HOLBROOK, NANCY	23 FEB 1895	16 JAN 1899
832233	HOLBROOK, OSCAR RAY	01 MAY 1890	16 JAN 1899
832248	HOLBROOK, RALPH COOK	27 SEP 1890	21 JAN 1899
832369	HOLBROOK, WILLIAM ASA	23 JUN 1888	14 DEC 1897
834150	HOLLAND, ANNIE BLANCHE	11 JUL 1818	30 NOV 1897
839288	HOLT, EFFIE WILLEY	15 NOV 1860	07 JUL 1899
839449	HOLT, IVON WILLEY	06 MAY 1891	07 JUL 1899
840025	HOLT, RUBY MAY	30 JAN 1890	07 JUL 1899
840049	HOLT, SARAH ANN SIMMONS	19 NOV 1871	09 JAN 1898
840049	HOLT, WALTER	25 FEB 1863	07 JUL 1899
845462	HOPPENBECK, ANTON	16 FEB 1836	26 NOV 1903
845788	HORE, ANNIE	14 DEC 1876	JUL 1899
847966	HORSLEY, LUSETTA	20 FEB 1879	11 OCT 1901
848064	HORSLEY, SUSETTA	20 FEB 1879	11 OCT 1901
849659	HOTTENDORF, HENRY N.	02 NOV 1852	11 OCT 1903
851932	HOWARD, CARLINE	25 AUG 1829	09 JAN 1898
851969	HOWARD, CHARLES JOHN	05 MAR 1869	22 DEC 1899
852215	HOWARD, EFFIE ROBINSON	27 JAN 1879	23 FEB 1901
852581	HOWARD, JOSEPHINE MOBRAY	31 JUL 1877	14 JUN 1904
852738	HOWARD, LELLIA JANE	10 JAN 1899	31 JAN 1899
852824	HOWARD, LUELIA	25 MAR 1891	31 JAN 1899
852920	HOWARD, MARY LILLIE	27 APR 1893	28 JAN 1899
852738	HOWARD, MARY ZOME	30 NOV 1837	09 JAN 1898
853155	HOWARD, RICHARD		09 JAN 1898
853229	HOWARD, ROSE A.		28 JAN 1899
853231	HOWARD, ROSE ELLA	11 NOV 1890	28 JAN 1899
853383	HOWARD, SUSAN WILDA	28 JAN 1896	28 JAN 1899
853419	HOWARD, THOMAS	14 SEP 1843	09 JAN 1898
853423	HOWARD, THOMAS EDWARD	22 MAR 1892	28 JAN 1899
855998	HOWSON, ELLEN	19 FEB 1877	29 APR 1900
858390	HUCHSON, ELIZABETH B. TODD	15 DEC 1851	22 MAR 1903
859611	HUEFNER, SOPHIE D. WILKINS	11 SEP 1843	10 JAN 1904
867268	HUNSAKER, CLEONE ARTHUR	1889	02 JAN 1901
867395	HUNSAKER, EMILY SUMMERILL	08 SEP 1874	02 JAN 1901
867469	HUNSAKER, HAZEL VIRGINIA	22 DEC 1896	01 JAN 1901
868026	HUNSAKER, LAURA ELIZA NEELEY	02 OCT 1859	02 JAN 1901
867962	HUNSAKER, SIBYL HELLEN	02 NOV 1900	02 JAN 1901
868026	HUNSAKER, VARENNA COLLINS	12 APR 1895	01 JAN 1901
870430	HUNTER, AGNESS LEATHAM	15 OCT 1840	03 OCT 1903
870907	HUNTER, EDITH ELIZABETH	14 MAR 1878	03 OCT 1903
871312	HUNTER, JESSIE ERSKINE	31 DEC 1854	03 FEB 1902
899759	JANKE, JOHN CARL	05 DEC 1866	26 NOV 1903

RECORD #	NAME	BIRTH DATE	BLESSING DATE
904353	JEFFS, ROSE REEDER	24 JUN 1875	15 MAR 1901
904362	JEFFS, SAMUEL	19 DEC 1867	16 MAR 1901
907229	JENNER, MARTHA	06 APR 1838	23 MAR 1899
918658	JENSON, BENJAMIN D.	16 JAN 1876	04 APR 1901
918718	JENSON, CLARA ELIZABETH TOLMAN	02 JAN 1880	04 APR 1901
923693	JINKENSON, EDMOND	15 MAY 1882	15 DEC 1901
927192	JOHNSON, ANNA GETTER ANDERSON	20 APR 1832	21 MAY 1900
929827	JOHNSON, DANIEL F.	08 FEB 1888	15 MAR 1905
945466	JOHNSTON, PETER	07 JUN 1897	22 MAR 1902
947572	JONES, ANNIE LUNETT	20 APR 1875	24 JAN 1899
949010	JONES, CYNTHIA PORTER	22 JUN 1850	15 MAR 1905
949245	JONES, DAVID EDWARD	17 MAR 1867	10 JAN 1899
952385	JONES, JOSEPH PORTER	27 APR 1881	26 JAN 1899
953926	JONES, LYDIA ROSELLA PORTER	05 DEC 1868	02 DEC 1899
954592	JONES, MARY MURCHIE	04 MAR 1872	APR 1898
952182	JONES, JOHN B.	29 APR 1881	09 MAY 1903
953297	JONES, LAURENCE AHOZ	09 FEB 1900	09 MAY 1903
953516	JONES, LETITIA ROZELLA	07 APR 1891	09 MAY 1903
954617	JONES, MARY ZENORA	09 DEC 1893	09 MAY 1903
955110	JONES, NANCY ISABELL	11 FEB 1904	01 JUL 1904
955344	JONES,OMNI	18 MAR 1878	23 JAN 1899
956535	JONES, RURA VIVIAN	26 JUN 1902	09 MAY 1903
956609	JONES, RUTH LEOMI	30 AUG 1895	09 MAY 1903
957691	JONES, THOMAS ORVAL	05 NOV 1881	23 JAN 1899
975280	KEELE, JACOB	29 MAY 1849	04 DEC 1902
977497	KELLER, CATHERINE LOWSER	13 OCT 1849	28 MAR 1903
977724	KELLER, HENRY	02 MAY 1890	28 MAR 1903
982607	KENDELL, GEORGE W.	21 APR 1856	15 DEC 1901
982614	KENDELL, JOANNA	14 JAN 1885	16 NOV 1901
982616	KENDELL, JOB PINGREE	22 JUL 1882	16 NOV 1901
982641	KENDELL, MARGERY ADELLA PINGREE	05 DEC 1858	15 DEC 1901
982644	KENDELL, MARY ADELLA	01 SEP 1901	
983536	KENNEDY, JANE	24 JUN 1867	20 JAN 1899
986191	KERNER, AUGUSTA CAROLINA EMILY P.	26 OCT 1852	11 OCT 1903
992704	KIMBALL, JOSEPH	22 DEC 1851	15 APR 1899
992787	KIMBALL, LATHILLA PRATT	19 JUL 1855	15 APR 1899
994281	KING, ALICE CORNELL	08 JAN 1878	
994597	KING, CHARLOTT ISABELL	21 OCT 1879	09 MAR 1901
995095	KING, FOREST WARNER	17 OCT 1901	
996213	KING, MERLE MOON	25 FEB 1900	17 MAR 1902
997181	KINGDON, ELIZABETH ELLA	31 JAN 1874	25 MAR 1903
997184	KINGDON, EMMA RUSHTON	20 MAY 1859	22 MAR 1903
997497	KINGSBURY, KENNETH HEYWOOD	18 DEC 1896	26 APR 1903
101589	KRAMER, ANNIE	12 DEC 1878	24 MAY 1899
1022752	KYNASTON, ARMENIA A. WADDOUPS		18 MAR 1905
1022776	KYNASTON, JOSEPH	06 MAY 1882	18 MAR 1905
1025529	LAIRD, EDWARD ALEXANDER	02 MAR 1898	JUL 1899
1028765	LAMBOURNE, CLARISSA	05 DEC 1878	21 APR 1903
1032833	LANGENBUCHER, FREDRICKIA ROZINA	31 DEC 1852	31 JAN 1904
1032836	LANGENBUCHER, JOHN	04 SEP 1847	31 JAN 1904
1033828	LANGTON, CLARA P.	25 DEC 1880	22 MAR 1903
1033838	LANGTON, ELIZABETH DOWNS	02 JAN 1845	01 APR 1903
1033842	LANGTON, EMILY LINSAY	06 APR 1858	25 MAR 1903
1033863	LANGTON, ISAAC	25 APR 1876	22 MAR 1903
103839	LARSEN, IDA ELIZA	12 DEC 1878	24 MAY 1899
1041720	LARSON, ASSTELLA BAKER	05 APR 1877	04 JUL 1900
1048456	LAW, ANNIE	09 MAR 1877	01 MAY 1903
1048863	LAW, MINNIE	13 JAN 1869	01 MAY 1903
1048940	LAW, SAMUEL	09 DEC 1838	28 SEP 1902
1051162	LAXMAN, ALMA MARIE	03 JAN 1880	01 AUG 1900

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1051180	LAXMAN, MARIE MARGRETT FORSMAN	19 MAY 1853	01 AUG 1900
1051808	LAYTON, ALICE MARIE	11 MAR 1897	04 JAN 1903
1051905	LAYTON, CHARLES	17 DEC 1858	04 JAN 1903
1051940	LAYTON, CLIFTON B.	12 OCT 1893	16 JAN 1903
1052233	LAYTON, JULIA	18 AP 1880	04 JAN 1903
1052396	LAYTON, MAUD	30 SEP 1886	04 JAN 1903
1052448	LAYTON, ORSON	01 FEB 1863	17 JAN 1903
1052556	LAYTON, RUTH E. BODILY	22 MAY 1868	16 JAN 1903
1052571	LAYTON, SARAH B.	03 MAY 1891	03 JAN 1903
1052693	LAYTON, ZIPPORAH D.	12 OCT 1894	
1072600	LEWIS, ELIZABETH BLANCHE	26 AUG 1888	20 JAN 1899
1072694	LEWIS, ENOCH OTHERUS	15 JUN 1890	20 JAN 1899
1074631	LEWIS, OPHELIA	04 FEB 1892	20 JAN 1899
1080172	LINCOLN, MARY EMILY	03 APR 1885	10 SEP 1899
1093166	LOMAX, ALICE LOUISA	04 MAR 1883	23 AUG 1903
1093183	LOMAX, ELLEN	11 OCT 1885	23 AUG 1903
1093185	LOMAX, FLORENCE	21 DEC 1881	23 AUG 1903
1093213	LOMAX, LOUISA BOWLEY	08 MAY 1857	23 AUG 1903
1101690	LOVE, EUNICE PEARL	12 AUG 1881	15 MAR 1905
1104356	LOWE, CLARA JANE	07 DEC 1872	28 APR 1901
1104357	LOWE, CLARA JANE	07 DEC 1872	28 APR 1901
1105649	LOWRY, FERN	19 SEP 1891	14 APR 1912 ?
1116761	LYON, CHARLES WILLIAM	25 DEC 1855	12 FEB 1899
1116898	LYON, JOHN	23 SEP 1888	14 JUN 1904
1117021	LYON, MYRTLE ELDORA	13 APR 1882	12 FEB 1899
1117453	LYONS, SARAH ELDORA		13 FEB 1899
1117635	LYTHGOE, HANNAH SOPHIA PETERSON	21 MAR 1861	29 OCT 1900
1118252	MABEY, ALICE	11 JAN 1899	02 JAN 1899?
1118269	MABEY, BERTHA M.		23 SEP 1901
1118269	MABEY, CHARLES RANDALL	04 OCT 1877	26 DEC 1897
1118272	MABEY, CLARENCE	23 DEC 1883	26 DEC 1897
1118280	MABEY, DANIEL HETTY WOOD		23 SEP 1901
1118283	MABEY, DAVID	02 MAY 1886	02 JAN 1899
1118315	MABEY, GEORGE EDWARD	30 JUL 1881	02 JAN 1899
1118349	MABEY, JOHN J.	11 MAR 1883	23 SEP 1901
1118350	MABEY, JOHN JAMES	22 NOV 1857	23 SEP 1901
1118352	MABEY, JOSEPH LAMONI	31 AUG 1879	07 APR 1898
1118354	MABEY, JOSEPH THOMAS	30 JAN 1845	07 APR 1898
1118355	MABEY, JUDSON ADONIRUM	23 NOV 1873	02 JAN 1899
1118404	MABEY, ORSON HENRY	09 AUG 1890	02 JAN 1899
1118435	MABEY, RUBY PICKETT	13 MAR 1882	23 SEP 1901
1118404	MABEY, SARAH LUCRETIA	14 FEB 1888	26 DEC 1897
1118404	MABEY, SARAH TOLMAN	07 APR 1855	MAR 1898
1118460	MABEY, THOMAS	06 DEC 1884	23 SEP 1901
1118476	MABEY, WILLIAM ALBERT	07 OCT 1875	02 JAN 1899
1134950	MANN, WILLIAM CHARLES	28 OCT 1883	01 JAN 1898
1135046	MANNING, ALICE PHEBE	03 OCT 1882	09 MAR 1901
1135273	MANNING, EMANUEL J.R.	12 JAN 1855	15 MAR 1905
1135740	MANNING, SARAH A. SINGLETON	06 MAY 1854	15 MAR 1905
1135834	MANNING, VERNA ELIZA	07 SEP 1885	15 JUL 1901
1135864	MANNING, WILLIAM J.B.	18 FEB 1879	15 MAR 1905
1142975	MARRIGER, AURORA	18 OCT 1885	23 DEC 1900
1142976	MARRIGER, MARK FARNSWORTH	04 JUN 1893	23 DEC 1900
1142977	MARRIGER, MARY MALINDA FARNSWORTH	01 NOV 1859	23 DEC 1901
1159179	MATHEWS, KATE	10 FEB 1888	15 NOV 1903
1159438	MATHEWS, SOPHIA	24 NOV 1881	15 NOV 1903
1166932	MAY, LAURA SUMMERILL	03 MAR 1871	02 JAN 1901
1174669	MCCLAREN, SARAH ANN	23 DEC 1883	22 APR 1902
1194667	MCMURRAY, BERTHA	05 NOV 1876	14 JAN 1900
1195583	MCNEIL, ANN LUCRETIA TOLMAN	23 JUL 1898	22 DEC 1899

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1199011	MEADOWS, GEORGE		02 FEB 1899
1202657	MEENEWICK, C. JERRIT		08 JUL 1906
1212064	MERRILL, JOHN F.	21 OCT 1843	03 OCT 1903
1217486	MICHEL, GEORGE C.	22FEB 1879	08 FEB 1904
1222562	MILLER, ARTHUR D.	20 SEP 1895	25 OCT 1904
1223123	MILLER, CHARLES A.	22 MAY 1861	25 OCT 1904
1223174	MILLER, CHARLES S.	26 AUG 1891	25 OCT 1904
1224943	MILLER, HELEN MAR	25 JUL 1835	11 MAR 1899
1230365	MILLIARD, JAMES R.	22 MAR 1827	02 FEB 1899
1231640	MILLS, MARY JANE WINEGAR	25 JAN 1859	06 MAY 1900
1245783	MONTCULON, FRANK	24 APR 1839	24 JUL 1898
1263186	MORRIS, IDA	18 AUG 1886	31 JAN 1904
1261396	MORRIS, IRENE FREE	08 DEC 1870	26 APR 1903
1261959	MORRIS, LOUIE	04 AUG 1882	31 JAN 1904
1261990	MORRIS, LYDIA OSBORN	18 OCT 1862	31 JAN 1904
1262096	MORRIS, MARY	09 MAY 1889	31 JAN 1904
1262130	MORRIS, MARY LOUISE WALKER	14 MAY 1835	03 FEB 1905
1262176	MORRIS, MELVIN C.	13 FEB 1861	31 JAN 1904
1262177	MORRIS, MELVIN C.	13 FEB 1861	31 JAN 1904
1263288	MORRISON, EMILY NICKLES	13 FEB 1856	01 JUL 1901
1263902	MORRISON, THOMAS H.	16 NOV 1847	24 MAR 1903
1268571	MOSS, ALEXANDER A.	06 JUN 1874	05 FEB 1899
1268916	MOSS, FLORA E. PUTMAN	07 OCT 1866	24 MAR 1904
1269520	MOSS, ROBERT	15 APR 1876	06 MAY 1900
1269587	MOSS, SARAH PHEBE SESSIONS	26 NOV 1853	01 JUL 1901
1269677	MOSS, THOMAS	25 OCT 1831	31 JAN 1904
1274344	MUIR, BELL	09 MAR 1889	01 JAN 1900
1274397	MUIR, DAN	27 JAN 1866	30 APR 1903
1274728	MUIR, MOSES VOSCO	16 NOV 1879	01 MAR 1900
1275198	MULHOLLAND, JEAN HUNTER	25 AUG 1858	03 FEB 1902
1286049	MYRES, DENA AUSTRIDE	01 JUN 1860	09 OCT 1901
1286056	MYRES, KNUTE	02 DEC 1857	21 OCT 1901
1286057	MYRES, MABEL BESSIE	24 APR 1891	28 DEC 1901
1286059	MYRES, OLIVIA NETTIE		28 DEC 1901
1288228	NALDER, EMMA EVANS	13 JUL 1848	03 JAN 1903
1288229	NALDER, EMMA JANE	28 NOV 1876	03 JAN 1903
1288249	NALDER, IDA MAY BAMBROUGH	14 DEC 1883	03 JAN 1903
1294147	NEELEY, MARIAH ALFARETTE	1881	01 JAN 1901
1295944	NEILSON, ALMA WOODRUFF	16 JAN 1898	05 FEB 1899
1296156	NEILSON, EMMA MARIE	18 OCT 1891	05 FEB 1899
1296283	NEILSON, JAMES HENRY	08 MAY 1894	05 FEB 1899
1296321	NEILSON, JENS	07 FEB 1865	FEB 1899
1296434	NEILSON, LARUA FRANCIS	30 MAY 1865	05 FEB 1899
1296554	NEILSON, MARY FRANCIS	02 FEB 1896	05 FEB 1899
1300394	NELSON, JACOB CARL	09 APR 1872	03 JAN 1901
1302816	NELSON, META MARIE	19 MAR 1873	26 APR 1903
1302140	NELSON, LOUISE AMELIA	11 FEB 1884	02 JAN 1901
1288280	NALDER, LELAND RUDGAR	16 NOV 1890	03 JAN 1903
1288297	NALDER, MELVINIA EVELINE	19 MAY 1882	03 JAN 1903
1288344	NALDER, WILLIAM	25 JUN 1848	03 JAN 1903
1288346	NALDER, WILLIAM BUTLER	13 MAY 1870	29 NOV 1902
1301158	NELSON, JULIUS	09 JUL 1878	01 OCT 1902
1306020	NESTLER, LINA SELMA	22 JUL 1876	02 OCT 1904
1307163	NEVILLE, ALICE	14 SEP 1847	25 MAR 1902
1307260	NEVILLE, JAMES	28 NOV 1849	25 MAR 1902
1310076	NEWTON, AMY SUSAN JOHNSON	28 APR 1871	25 MAR 1903
1310231	NEWTON, ELIZABETH	06 APR 1889	28 MAR 1903
1310333	NEWTON, JOHN	18 NOV 1894	22 MAR 1903
1310391	NEWTON, LAURA SMITH	27 JAN 1883	24 MAR 1903

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1310562	NEWTON SARAH ELIZABETH PARKER	05 APR 1861	24 MAR 1903
1324468	NOAL, WILLIAM E.	24 SEP 1882	15 NOV 1903
1324478	NOALL, IRVIN S.	20 MAY 1892	15 NOV 1903
1324494	NOALL, MARY H. WORTHINGTON	01 JUN 1882	15 NOV 1903
1326180	NOLTE, ADOLPH RICHARD ALBERT	FEB 1894	26 NOV 1903
1326181	NOLTE, ALBERT RICHARD	06 APR 1869	26 NOV 1903
1326182	NOLTE, AUGUSTA MARGATHA WILHELMINE	27 MAY 1873	26 NOV 1903
1335128	OBERG, FLORENCE	25 APR 1889	24 MAR 1903
1336127	OBRIEN, MARY JANE	22 NOV 1879	14 JAN 1898
1345829	OLSEN, CARL JOHN	APR 1903	01 APR 1903
1368441	PACE, DAVID JOHN	03 MAR 1878	20 JUL 1901
1368837	PACE, LETIDIA LEE COLEY	19 JAN 1847	07 MAR 1903
1372313	PAGE, ALMA	10 OCT 1852	10 MAY 1899
1372399	PAGE, BRYANT A.	23 DEC 1886	11 NOV 1901
1372470	PAGE, CYRUS	20 NOV 1875	15 APR 1900
1372568	PAGE, EMMA TOVEY	05 APR 1877	23 JUL 1897
1372569	PAGE, ENSIGN	AUG 1877	7 NOV 1901
1372983	PAGE, MARY ALICE	06 NOV 1888	11 NOV 1901
1373217	PAGE, SOLENA TOVY	02 OCT 1878	11 NOV 1901
1373244	PAGE, SUSAN ALEXIA	28 JAN 1883	23 JUL 1897
1373245	PAGE, SUSAN ASHBY	01 FEB 1897	23 JUL 1897
1382581	PARKER, BERTHA LOUISE	04 NOV 1883	20 JUL 1901
1383306	PARKER, GEORGE GILBERT	07 OCT 1881	15 JUL 1901
1383328	PARKER, GILBERT	17 NOV 1857	08 MAR 1903
1384073	PARKER, LYDIA LOUISE	21 DEC 1890	20 JUL 1901
1384212	PARKER, MARY	07 MAY 1891	20 JUL 1901
1384973	PARKER, SUSAN PEARL	23 SEP 1885	20 JUL 1901
1385734	PARKIN, ROZINA WINEGAR	18 APR 1875	02 JUL 1902
1385819	PARKINS, AMY MAUD	22 FEB 1885	18 MAR 1905
1385845	PARKINS, JOSEPH HYRUM	26 NOV 1871	20 MAY 1900
1385819	PARKINS, MARY EVALINE	11 MAR 1880	29 MAR 1900
1387899	PARRISH, CHLOE DACK	01 OCT 1875	04 MAR 1899
1387908	PARRISH, CLARA FORD	24 MAR 1883	23 MAR 1899
1387943	PARRISH, EARNEST	13 AUG 1877	04 MAR 1899
1387949	PARRISH, ELIZABETH BROTTER	1838	23 MAR 1899
1387971	PARRISH, FORD	03 MAR 1870	04 MAR 1899
1388037	PARRISH, JOEL	06 NOV 1829	23 MAR 1899
1388040	PARRISH, JOEL RICH	11 MAR 1881	04 MAR 1899
1388059	PARRISH, JOSEPH ALONZO	20 AUG 1873	04 MAR 1899
1388124	PARRISH, MAHALIA SMITH	15 OCT 1870	23 MAR 1899
1388139	PARRISH, MARTHA CAROLINE	25 FEB 1859	15 NOV 1899
1388228	PARRISH, SAMUEL J.	29 APR 1855	04 MAR 1899
1388283	PARRISH, WILLIAM	30 AUG 1879	04 MAR 1899
1393178	PATTERSON, ALEXANDER	15 FEB 1884	29 JAN 1899
1393226	PATTERSON, ANNIE SINGLETON	25 NOV 1863	15 MAR 1905
1393250	PATTERSON, BEATRICE ALICE	09 JUL 1893	29 JAN 1899
1393723	PATTERSON, JAMES	27 MAY 1863	15 MAR 1905
1394527	PATTERSON, WALLACE JOHN	16 AUG 1885	29 JAN 1899
1401072	PEARSON, GEORGE W.	13 APR 1869	10 NOV 1899
1413520	PERKINS, HARVEY HUSTON	22 SEP 1840	24 MAY 1900
1414325	PERKINS, SARAH AMELIA SIMONS	22 FEB 1861	24 MAY 1900
1424011	PETERSON, ELLA MARIA	13 FEB 1900	08 DEC 1903
1424853	PETERSON, HEDING SOPIA NEILSON	23 DEC 1871	18 OCT 1898
1426046	PETERSON, KARL GOTFRED	06 APR 1902	08 DEC 1903
1426047	PETERSON, KARL GUSTAF	12 OCT 1873	12 OCT 1898
1428062	PETERSON, NEILS GUSTAF STEED	01 MAR 1898	OCT 1898
1433445	PHELPS, SARAH GOLSEN	28 SEP 1828	01 JUL 1901
1435381	PHILLIPS, MARY A. CHRISTESON	23 NOV 1865	04 JAN 1903
1437626	PICKETT, HYRUM E.	18 MAY 1871	23 SEP 1901
1437759	PICKETT, MINNIE TOLMAN	05 JAN 1874	23 SEP 1901
1453579	PORTER, ABINADI	28 MAR 1865	15 MAR 1905

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1453631	PORTER, AMANDA MOSS	23 APR 1872	04 MAR 1900
1453640	PORTER, AMY BELL	09 JAN 1886	04 MAR 1900
1453649	PORTER, AMY ZENORA	04 MAY 1852	MAR 1899
1454177	PORTER, EDISON ABINADI	23 MAY 1882	03 JUL 1898
1454206	PORTER, EDWIN P.	29 JAN 1875	MAR 1899
1454209	PORTER, EFFIE MAY	05 FEB 1876	14 MAR 1905
1454273	PORTER, ERASTUS S.	01 DEC 1889	04 MAR 1900
1454717	PORTER, JOSEPH DEAN	21 DEC 1873	04 MAR 1900
1454971	PORTER, LILLIE ARETTA	14 APR 1878	25 FEB 1900
1455155	PORTER, MARY GRACE	10 NOV 1892	04 MAR 1900
1455180	PORTER, MARY WINNIE	29-Jan-00	04 MAR 1900
1455312	PORTER, NANCY REBECCA	24 AUG 1870	24 JUL 1898
1455584	PORTER, ROYAL EARNEST	25 DEC 1887	04 MAR 1900
1455647	PORTER, SARAH EDNA	01 DEC 1899	25 FEB 1900
1455661	PORTER, SARAH PHEBE MOSS	23 MAR 1874	MAR 1899
1455923	PORTER, WALTER ALLEN	03 FEB 1870	01 MAY 1902
1462027	POWELS, JANE PARKS	04 DEC 1822	04 OCT 1903
1465345	PRESCOTT, BETSY MATILDA	07 APR 1889	22 JUN 1900
1465525	PRESCOTT, MARTHA JANE HAMMON	21 JUN 1847	24 JUN 1900
1472282	PROPHET, ANN BROOKS	21 NOV 1844	12 JAN 1902
1477635	PUTMAN, CLARA RUTH	06 APR 1887	30 SEP 1900
1477653	PUTMAN, HARRIETT	24 JUN 1883	17 FEB 1902
1477677	PUTMAN, MAY LOUISA	14 MAY 1880	30 SEP 1900
1485030	RALEIGH, CLARISSA	30 MAR 1878	23 AUG 1903
1485071	RALEIGH, SARAH ISABELL PUGSLEY	22 JUL 1856	23 AUG 1903
1488004	RAMPTON, ARTHUR		
1488048	RAMPTON, HENRY	08 SEP 1829	24 DEC 1900
1488088	RAMPTON, NELLIE	14 OCT 1878	05 SEP 1897
1488876	RANDAL, AMY	29 JAN 1891	15 MAR 1899
1488879	RANDAL, ETHEL	05 JAN 1886	15 MAR 1899
1488880	RANDAL, FRANKIE BENNETT	15 AUG 1854	28 MAR 1902
1488882	RANDAL, LAURA	13 MAR 1899	15 MAR 1899
1488919	RANDALL, AMY EUNICE FERNELIUS	06 JAN 1880	16 FEB 1902
1489187	RANDALL, EUNICE FERNELIUS	06 JAN 1880	16 FEB 1902
1489204	RANDALL, FRANKIE	08 AUG 1893	28 MAR 1902
1489587	RANDALL, MELVIN H.	01 AUG 1852	28 MAR 1902
1489589	RANDALL, MELVIN HOWARD	10 DEC 1879	03 APR 1899
1503345	REED, LOUIS EDGAR	15 MAR 1892	
1503408	REED, MARTHA ANN POND	13 OCT 1853	01 APR 1903
1512741	REX, JOHN W.	09 NOV 1848	15 MAR 1905
1514020	REYNOLDS, AMELIA SCHOFIELD	29 DEC 1852	22 MAR 1903
1514182	REYNOLDS, BRUFORD A.	20 MAR 1895	28 MAR 1903
1514476	REYNOLDS, EDMER MAUD	12 APR 1902	14 JUN 1904
1514491	REYNOLDS, EDWIN CARL	28 SEP 1883	26 APR 1903
1514544	REYNOLDS, ETHEL GEORGENIA	23 OCT 1889	26 APR 1903
1514903	REYNOLDS, JOSEPHINE EDNA	21 AUG 1891	26 APR 1903
1515174	REYNOLDS, MARION G.	09 NOV 1848	24 MAR 1903
1515246	REYNOLDS, MARY MAUD DAVIS	24 SEP 1880	26 APR 1903
1515364	REYNOLDS, NEPHI WINSOR	13 AUG 1887	26 APR 1903
1515390	REYNOLDS, OLIVE GERTRUDE	21 AUG 1898	28 MAR 1903
1515701	REYNOLDS, SIDNEY SCHOFIELD	06 JUL 1875	26 APR 1903
1515893	REYNOLDS, WILLIAM HYRUM	26 JUN 1885	26 APR 1903
1518869	RICH, ALVIN O.	02 JAN 1870	23 MAR 1899
1518971	RICH, CHARLES	18 FEB 1857	06 MAR 1899
1519242	RICH, HARRIET SARGENT	23 OCT 1832	15 NOV 1899
1519463	RICH, LILA MAY	02 MAR 1878	15 NOV 1899
1524857	RICHESON, CLARA MANERVA	06 AUG 1881	04 SEP 1889
1528912	RIDGES, JANE OSBORNE	18 NOV 1847	27 JUL 1899
1531793	RILEY, AUTHOR	03 NOV 1852	30 JAN 1898
1531800	RILEY, BERTHA MARY	28 MAY 1897	11 APR 1899

RECORD #	NAME	BIRTH DATE	BLESSING DATE
1531936	RILEY, EMMA ELIZABETH TOMAN	21 SEP 1876	11 APR 1899
1531969	RILEY, FREDRICK ROACH	08 DEC 1875	08 MAR 1899
1531970	RILEY, FRECRICK WILLIAM	02 NOV 1898	11 APR 1899
1532034	RILEY, JANE OSBORNE	18 NOV 1847	27 JUL 1899
	(COMPARE RIDGES, JANE OSBORNE)		
1544866	ROBINSON, ANN ELIZABETH BRIGGS	13 SEP 1869	10 JAN 1898
1545775	ROBINSON, ELIZABETH BRIGGS	13 SEP 1869	10 JAN 1898
1546579	ROBINSON,EVA	17 JUN 1882	16 MAR 1902
1545900	ROBINSON, EZRA CLARK	22 JUL 1872	12 MAR 1901
1546579	ROBINSON, JOHN FRANKLIN	22-Oct-01	08 APR 1902
1547103	ROBINSON, LILLIE TOLMAN	23 SEP 1879	13 OCT 1900
1547233	ROBINSON, LUVENA VILATE BATES	24 DEC 1882	23 SEP 1901
1547446	ROBINSON, MARY A.		08 MAR 1901
1547533	ROBINSON, MAUD	1880	08 MAR 1901
1547557	ROBINSON, MAY	20 SEP 1875	01 JUL 1901
1547888	ROBINSON, PEARL	19 MAY 1882	08 MAR 1901
1548772	ROBINSON, WILLIAM R.	23-Sep-01	23 SEP 1901
1551326	ROCKWOOD, ALBERT JARED	23 JUN 1882	06 MAR 1899
1551331	ROCKWOOD, AMOS WARREN	11 AUG 1887	06 MAR 1899
1551341	ROCKWOOD, BRIANT NIXON	02 FEB 1895	06 MAR 1899
1551348	ROCKWOOD, CHARLES WELCOME	02 MAR 1850	06 MAR 1899
1551363	ROCKWOOD, ELLA	18 APR 1888	06 MAR 1899
1551411	ROCKWOOD, MARTHA S.	17 DEC 1875	12 NOV 1899
1566611	ROSE, JOSEPHINE	09 NOV 1852	24 FEB 1899
1566774	ROSE, LUCY	27 JAN 1842	31 MAR 1899
1566888	ROSE, MINDWELL HURBET	28 MAR 1879	23 FEB 1901
1570183	ROSSER, ELISE R. C. Z.	08 1859	
1578214	RUGG, HENRY BEAUMONT	27 JUN 1885	30 DEC 1902
1579617	RUNGE, RICHARD	02 MAR 1873	01 JUL 1902
1580985	RUSSELL, AMELIA G.	18 JAN 1903	22 MAR 1903
1581017	RUSSELL, MARGRET H.	03 JUL 1901	26 APR 1903
1582802	RUSSELL, SUSA A. REYNOLDS	09 FEB 1880	22 MAR 1903
1615230	SCHOLZ, MARTHA JULIANA EITNER	25 JAN 1865	26 NOV 1903
1621872	SCOTT, JOHN H.	08 OCT 1877	08 OCT 1902
1626773	SECRIST, RUTH BARBER	07 JUN 1874	03 APR 1899
1626917	SEDGWICK, ALONZO GUSTAVUS	31 DEC 1877	20 AUG 1899
1626980	SEDGWICK, MARY EMMA HALL	20 MAY 1844	18 DEC 1899
1626980	SEDGWICK, RACHEL HARRIETTA	30 AUG 1885	18 DEC 1899
1626997	SEDGWICK, RICHARD	12 MAY 1849	18 DEC 1899
1626980	SEDGWICK, RICHARD HALL	21 MAY 1869	20 AUG 1899
1632518	SESSIONS, AMELIA		13 JAN 1899
1632518	SESSIONS, CERISSA	08 DEC 1885	17 SEP 1901
1632593	SESSIONS, CHANCY	09 SEP 1880	20 APR 1902
1632710	SESSIONS, ESTHER JANE TOLMAN	12 FEB 1863	08 OCT 1899
1632697	SESSIONS, ELIZABETH BIRDING	06 MAR 1827	13 JAN 1899
1632697	SESSIONS, ELLEN AMELIA WOOD	21 JUL 1869	18 JAN 1899
1632771	SESSIONS, HYRUM	02 MAY 1873	27 JUL 1897
1632821	SESSIONS, JOHN WOOD	08 DEC 1897	13 JAN 1899
1632871	SESSIONS, LAURA TOMPSON	28 MAR 1876	27 JUL 1897
1632896	SESSIONS, LILLIS CORDELIA	10 NOV 1875	05 SEP 1897
1632940	SESSIONS, MARY SOPHIA	13 OCT 1883	MAR 1899
1632977	SESSIONS, OLIVIA	21 SEP 1883	02 DEC 1900
1632992	SESSIONS, PERRY	08 DEC 1897	22 MAR 1899
1633038	SESSIONS, SAMANTHA	FEB 1874	12 DEC 1897
1633040	SESSIONS, SAMUEL	23 OCT 1867	18 JAN 1899
1633042	SESSIONS, SAMUEL MATHENIAS	18 SEP 1893	18 JAN 1899
1633050	SESSIONS, SARAH ANN BRYSON	21 MAY 1850	07 FEB 1900
1633096	SESSIONS, SUSIE GENEVA	18 DEC 1879	10 JAN 1899
1641417	SHELL, ELIZABETH WHEELER	19 OCT 1850	28 MAR 1903
1642580	SHEMHALL, EFFIE DAVIS	06 DEC 1884	28 MAR 1903

RECORD #	NAME	BIRTH DATE	BLESSING DATE
1646563	SHILL, CHARLES GEORGE	08 AUG 1853	22 MAR 1903
1646576	SHILL, ELIZABETH WHEELER	19 OCT 1850	28 MAR 1903
1646635	SHILL, MARION ISABELL	17 JUN 1883	21 APR 1903
1646636	SHILL, MARION J.W.		21 APR 1903
1650290	SHOW, NANCY WESHOOD	31 OCT 1847	25 MAR 1903
1658911	SIMMONS, DAVID	04 DEC 1894	03 MAR 1898
1659049	SIMMONS, EDWARD	29 MAR 1873	09 MAY 1901
1659379	SIMMONS, JOHN STOKER	20 SEP 1876	14 AJN 1898
1659681	SIMMONS, MARTHA CAR		03 MAR 1898
1659696	SIMMONS, MARY ANN FORD	25 NOV 1827	01 JUL 1901
1659695	SIMMONS, MARY ANN FORD	25 NOV 1827	21 APR 1903
1659775	SIMMONS, MINNIE REGENA	04 JUL 1889	03 MAR 1898
1659822	SIMMONS, REGENA	04 JUL 1889	03 MAR 1898
1659913	SIMMONS, ROBERT		03 MAR 1898
1660000	SIMMONS, SARAH ANN STOKER	10 OCT 1851	01 JAN 1903
1660001	SIMMONS, SARAH BLANCHE	23 SEP 1874	14 JAN 1898
1660121	SIMMONS, TELITHA JANE		03 MAR 1898
1660234	SIMMONS, WILLIAM	30 OCT 1884	01 JAN 1903
1672411	SMEDLEY, ANGUS	06 AUG 1895	19 MAR 1900
1672417	SMEDLEY, ASA BARNES	05 JAN 1894	31 JAN 1899
1672436	SMEDLEY, CLARENCE WAITE	07 OCT 1890	31 JAN 1899
1672462	SMEDLEY, FLORENCE	14 JUL 1892	31 JAN 1899
1672476	SMEDLEY, HENRY STURTON	31 JAN 1888	31 JAN 1889
1672516	SMEDLEY, LAURA	20 DEC 1898	31 JAN 1899
1672528	SMEDLEY, MARGRETTE ELIZABETH	18 DEC 1896	31 JAN 1899
1672995	SMITH, ABBY WILHELMINA	15 JAN 1886	03 APR 1899
1676011	SMITH, CLARA	JUN 1877	17 DEC 1903
1676070	SMITH, CLARENCE TUTTLE	01 DEC 1896	
1678673	SMITH, ELIZABETH R.	13 SEP 1890	03 DEC 1902
1680915	SMITH, HEMAN TUTTLE	06 AUG 1895	19 MAR 1900
1681003	SMITH, HODYN L.	09 APR 1835	20 JUL 1901
1681555	SMITH, JAMES F.	08 JUN 1873	04 APR 1899
1683192	SMITH, JOSEPH ROBERTS	08 JAN 1886	23 APR 1899
1685536	SMITH, LINNIE MILDRED	28 JAN 1881	01 JAN 1903
1686197	SMITH, MABEL	26 APR 1881	19 APR 1900
1687122	SMITH, MARY EFFIE	12 SEP 1891	03 APR 1899
1687324	SMITH, MARY VINETIA	11 JUL 1890	23 APR 1899
1687648	SMITH, MERCY LIVERMORE	02 APR 1853	03 APR 1899
1688261	SMITH, MYRTLE JANE	27 DEC 1883	01 JAN 1901
1688396	SMITH, NAOMI ELIZABETH	03 AUG 1893	23 APR 1899
1688533	SMITH, NEWTON TUTTLE	02 JAN 1891	JAN 1897
1689465	SMITH, RACHEL AMELIA BRIGGS TUTTLE	27 OCT 1858	19 MAR 1900
1689904	SMITH, RHODA	08 AUG 1876	18 MAR 1905
1690725	SMITH, ROSE MAY	08 MAY 1873	03 APR 1899
1692010	SMITH, SILAS S.	26 OCT 1830	17 JAN 1903
1693183	SMITH, THOMAS R.	22 DEC 1900	03 DEC 1902
1693948	SMITH, WALTER	11 MAY 1883	08 SEP 1904
1696000	SNEDDON, CRAWFORD RUSSEL	22 APR 1896	26 APR 1903
1696031	SNEDDON, JOHN	20 SEP 1860	28 MAR 1903
1696046	SNEDDON, MARGARET RUSSEL	25 SEP 1887	21 MAR 1903
1696048	SNEDDON, MARION H. RUSSEL	05 AUG 1865	22 MAR 1903
1698196	SNOW, PHEBE WOODRUFF	04 MAR 1842	18 MAR 1905
1698709	SNYDER, ALTA	12 AUG 1882	28 MAR 1903
1699127	SNYDER, JOSEPHINE GRANT	27 DEC 1844	22 MAR 1903
1700261	SOELBERG, DAGMAR CHRISTENSEN	05 MAY 1873	03 SEP 1899
1700299	SOELBERG, JOHN	26 AUG 1897	09 MAY 1903
1700301	SOELBERG, JOSEPH	13 OCT 1895	09 MAY 1903
1700344	SOELBERG, NEPHI	21 SEP 1900	09 MAY 1903
1700364	SOELBERG, WILLIAM	16 MAY 1866	09 MAY 1903
1701515	SOLOMON, ADELIATE	20 NOV 1871	22 MAR 1903

RECORD #	NAME	BIRTH DATE	BLESSING DATE
1701676	SOLOMON, FRANK	05 OCT 1882	28 JAN 1899
1707015	SORENSON, MARY	17 APR 1882	09 MAR 1901
1711091	SPACKMAN, MARION LEANDER	29 MAR 1886	28 APR 1899
1711169	SPACKMAN, SARAH ANN CRIDDLE	21 OCT 1841	28 APR 1899
1717990	SPOKES, ANNIE MATILDA	30 DEC 1867	28 SEP 1902
1717992	SPOKES, ELIZABETH	10 FEB 1871	16 MAR 1905
1717993	SPOKES, LOUISA ANNIE	1866	24 JUL 1903
1719136	SPRINGSTEAD, JULIA BROWN	02 APR 1854	02 DEC 1900
1721481	STAHLE, HENRY W.	06 JUL 1875	19 MAR 1899
1721516	STAHLE, SUSIE	14 FEB 1877	19 MAR 1899
1726343	STARK, ELLEN	11 FEB 1880	15 DEC 1901
1726374	STARK, GEORGE	03 JAN 1878	15 DEC 1901
1726663	STARK, WILLIAM B.	12 OCT 1872	18 MAR 1901
1728245	STAYNER, CHARLES W.	21 JUN 1840	23 DEC 1899
1728304	STAYNER, MARY GILROY	16 SEP 1866	23 DEC 1899
1729144	STEED, CHARLOTTE BANFORD	03 APR 1880	02 FEB 1899
1729594	STEED, THOMAS	13 DEC 1826	06 MAR 1899
1729596	STEED, THOMAS J.		06 MAR 1899
1735404	STEPHENSON, WARREN SAMUEL	01 JAN 1871	19 JAN 1903
1735538	STERLING, AGNESS STEWART YOUNG	22 FEB 1881	05 JUN 1903
1735541	STERLING, ALBERT YOUNG	15 FEB 1888	01 JUN 1904
1735576	STERLING, JESSIE DIXIOUS YOUNG	15 NOV 1884	01 JUN 1904
1742667	STEWART, SARAH ANN HATCH	21 JAN 1869	JUL 1899
1747557	STOKER, ALMA OSRO		29 JUL 1897
1747603	STOKER, CATHERINE TOLMAN	13 SEP 1861	29 JUL 1897
1747608	STOKER, CHARLOTTE LUCRETIA	23 MAR 1884	12 SEP 1897
1747641	STOKER, DAVID	06 APR 1869	19 MAR 1899
1747694	STOKER, ELNORA	13 SEP 1895	29 JUL 1897
1747694	STOKER, EMMA	09 JUN 1870	19 MAR 1899
1747801	STOKER, EMMA BELL	30 AUG 1893	29 JUL 1897
1747710	STOKER, EVALINE	31 JUL 1876	01 AUG 1897
1747739	STOKER, IRA J.	04 SEP 1880	28 SEP 1897
1747801	STOKER JOHN H.	15 OCT 1878	28 SEP 1897
1747801	STOKER, JUDSON FRANKLIN	19 AUG 1891	29 JUL 1897
1747893	STOKER LAURA ALICE	02 FEB 1886	03 MAR 1898
1747801	STOKER, LEONA PEARL	20 MAR 1891	30 MAY 1903
1747874	STOKER, LORENZO EARL	15 SEP 1893	30 MAY 1903
1747898	STOKER, MARTHA ANN	13 APR 1882	12 1897
1747987	STOKER, SARAH JANE	0CT 1879	29 JUL 1897
1747987	STOKER, SARAH NELSON	25 DEC 1879	15 MAR 1905
1748065	STOKER, WILLIAM JUDSON	22 MAY 1884	28 SEP 1897
1748708	STOKES, ROZELLA NEBEKER	03 OCT 1845	23 AUG 1903
1748957	STOLL, ELIZA	31 JAN 1863	01 APR 1903
1755969	STREEPER, WELLS RICH	09 JAN 1896	23 MAR 1899
1757063	STRINGHAM, CHLOE	14 SEP 1891	18 MAR 1901
1757478	STRINGHAM, ELIZABETH ANN BARLOW	11 AUG 1871	24 APR 1898
1757194	STRINGHAM, EMMA	13 FEB 1883	29 APR 1900
1757164	STRINGHAM, FUCHSIA	04 MAR 1887	18 MAR 1901
1757192	STRINGHAM, HATTIE, ELIZABETH	12 MAR 1896	24 APR 1898
1757194	STRINGHAM, HAZEL	11 MAR 1893	11 MAR 1900
1757213	STRINGHAM, ISABELL HUNTER HOGAN		18 MAR 1901
1757242	STRINGHAM, JED	02 MAY 1861	18 MAR 1901
1757459	STRINGHAM, RICHARD HAVEN	23 OCT 1895	11 MAR 1900
1757478	STRINGHAM, ROSEBELL	26 JAN 1890	18 MAR 1901
1758165	STRONG, CLIVE	20 FEB 1884	14 DEC 1901
1769074	SWAN, ELIZABETH BALMIRES	21 OCT 1858	24 MAR 1903
1774984	TADJE, LINA WESTPHAL	20 AUG 1859	17 JUL 1904
1774996	TADJE, PHILIP	19 NOV 1858	17 JUL 1904
1796110	TELFORD, HANNAH BROUGH	27 MAY 1872	20 MAR 1900
1796148	TELFORD, JOHN WITT	07 APR 1872	12 NOV 1899

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1796176	TELFORD, MARIA SPOONER	22 MAR 1846	19 1899
1800881	TEUSHER, FREDRICK JOHN	29 SEP 1877	05 AUG 1904
1804659	THOMAS, ANNIE EUSTAHIA	27 OCT 1883	20 FEB 1901
1806271	THOMAS, HULDA MATILDA	17 DEC 1881	20 FEB 1901
1806302	THOMAS, ISABELLA ARMSTRONG	14 JUL 1875	01 JUN 1900
1808682	THOMAS, SARAH HULDA STODDARD	08 MAY 1859	20 FEB 1901
1809290	THOMAS, WILLIAM ARTHUR	20 JAN 1871	02 JAN 1899
1817831	THORNLEY, ZINA LAYTON	12 DEC 1878	19 JAN 1903
1820628	THURGOOD, CINDIE MAY		26 MAR 1899
1820641	THURGOOD, DAVID ALVIN	1890	26 MAR 1899
1820666	THURGOOD, EDITH ALICE	11 MAR 1869	25 MAR 1899
1820674	THURGOOD, ELIZABETH ROGENA	30 JUL 1886	26 MAR 1899
1820675	THURGOOD, ELIZABETH STOKER	12 FEB 1867	26 MAR 1899
1820677	THURGOOD, ELLA	04 AUG 1898	18 MAY 1900
1820680	THURGOOD, EZRA	1892	26 MAR 1899
1820712	THURGOOD, JOHN	06 JUN 1874	18 JUN 1899
1820719	THURGOOD, JUDSON	21 SEP 1889	12 SEP 1897
1820756	THURGOOD, LUCY EDITH	22 JUL 1883	01 OCT 1800
1820763	THURGOOD, MARTHA ANN TOLMAN		01 AUG 1902
1820764	THURGOOD, MARTHA TOLMAN	01 JAN 1870	29 JUL 1897
1820781	THURGOOD, MILLIE PARKINS	04 AUG 1876	01 AUG 1900
1820786	THURGOOD, ORIEN B.	06 SEP 1890	04 NOV 1900
1820786	THURGOOD, ORVEL WILLIAM	01 DEC 1892	29 JUL 1897
1820813	THURGOOD, SAMUEL GEORGE	24 MAR 1880	16 APR 1899
1820815	THURGOOD, SAMUEL JOHN	14 MAY 1868	28 DEC 1897
1820849	THURGOOD, THOMAS	16 MAR 1866	26 MAR 1899
1820851	THURGOOD, THOMAS JAMES	17 JAN 1878	15 APR 1899
1825200	TINGEY, ALZINA CALL	12 1848	
1825351	TINGEY, HENRIETTA ALZINA	08 SEP 1885	17 DEC 1902
1825595	TINGEY, THOMAS	03 OCT 1844	17 DEC 1902
1825631	TINGEY, WILLIAM WILEY	05 AUG 1880	17 DEC 1903
1830198	TOLMAN, ABINADI	22 OCT 1884	01 JAN 1901
1830201	TOLMAN, ADELLA MAY	03 MAY 1893	10 OCT 1902
1830217	TOLMAN, ALVIN HENRY	29 JUN 1896	10 OCT 1902
1830239	TOLMAN, ANNIE	22 MAR 1863	30 JUL 1904
1830243	TOLMAN, AUSTIN SMITH	30 JUL 1893	02 JAN 1901
1830255	TOLMAN, BENJAMIN	15 MAR 1853	09 APR 1900
1830258	TOLMAN, BENJAMIN HEWITT JR.	27 MAY 1880	01 JAN 1901
1830313	TOLMAN, CHARLOTTE MAY	28 NOV 1883	06 OCT 1899
1830362	TOLMAN, CYRUS	14 FEB 1865	01 DEC 1898
1830367	TOLMAN, CYRUS WILLIAM	07 JUN 1890	01 DEC 1898
1830392	TOLMAN, DAVID ROY	05 DEC 1881	12 DEC 1897
1830460	TOLMAN, ELIZA ANN RILEY	12 AUG 1869	14 OCT 1900
1830461	TOLMAN, ELIZA BELL GRANT	08 FEB 1859	10 JUL 1900
1830468	TOLMAN, ELLA ANNICE	07 APR 1877	09 AUG 1897
1830489	TOLMAN, EMMA ADELLA WOOD	31 JAN 1852	08 APR 1902
1830490	TOLMAN, EMMA ANGEL	04 JUL 1896	02 JAN 1901
1830494	TOLMAN, EPHRAIM	19 NOV 1882	23 DEC 1902
1830523	TOLMAN, FRANKLIN G.	27 OCT 1869	06 OCT 1901
1830573	TOLMAN, HATTIE NAOMI	01 SEP 1880	07 APR 1898
1830639	TOLMAN, JAREN GRANT	23 JUL 1887	01 JAN 1901
1830641	TOLMAN, JAREN THOMAS	20 MAR 1875	28 AUG 1899
1830644	TOLMAN, JARVIS TRUMAN	11 SEP 1889	02 JAN 1901
1830683	TOLMAN, JOHN HEWITT	14 DEC 1886	12 DEC 1897
1830683	TOLMAN, JOSEPH	17 JUL 1851	09 APR 1900
1830693	TOLMAN, JOSEPH LEROY	07 FEB 1902	10 OCT 1902
1830699	TOLMAN, JOSHUA ALVIN	28 MAR 1858	22 SEP 1901
1830706	TOLMAN, JUDSON ADNIRUM	14 JAN 1886	13 OCT 1899
1830707	TOLMAN, JUDSON ADONNIRUM	25 FEB 1856	13 APR 1899
1830727	TOLMAN, JUSTIN	10 APR 1889	12 DEC 1897

RECORD #	NAME	BIRTH DATE	BLESSING DATE
1830787	TOLMAN, LAMONI	14 MAR 1858	08 APR 1902
1830831	TOLMAN, LILLY	23 SEP 1879	16 JAN 1899
1830845	TOLMAN, LORA ELIZABETH HATCH	17 JUL 1879	28 AUG 1899
1830899	TOLMAN, MARTHA LUVERNA	24 OCT 1882	28 JAN 1899
1830904	TOLMAN, MARY ANN	11 MAR 185	08 APR 1902
1830909	TOLMAN, MARY ELIZABETH NEELEY	24 NOV 1861	01 JAN 1901
1830910	TOLMAN, MARY ELLEN CAHOON	03 NOV 1870	10 OCT 1902
1830912	TOLMAN, MARY JANE	24 JUN 1872	21 FEB 1901
1830913	TOLMAN, MARY JANE GARINGE	12 OCT 1857	22 SEP 1901
1830914	TOLMAN, MARY THEDA	08 MAY 1894	02 JAN 1901
1830939	TOLMAN, MIRA MAUD	19 JUN 1884	12 SEP 1897
1830948	TOLMAN, MYRA MAUD	19 JUN 1884	21 APR 1902
1830959	TOLMAN, NANCY ALICE	09 OCT 1884	09 JAN 1900
1830966	TOLMAN, NATHAN	11 NOV 1891	02 JAN 1901
1831025	TOLMAN, POLLY BELLE	02 MAR 1888	01 JAN 1901
1831118	TOLMAN, SARAH JANE	08 FEB 1878	12 APR 1900
1831244	TOLMAN, WALLACE	13 APR 1867	08 APR 1902
183966	TREE, JOHN R.	21 MAR 1824	03 APR 1899
1852150	TURNER, RUTH ABIGAN	11 MAR 1899	11 MAR 1899
1853256	TUTTLE, CYNTHIA ESTELLA JONES	04 MAY 1872	16 MAR 1899
1853344	TUTTLE, FRANCIS	05 AUG 1869	31 JAN 1900
1857201	ULRICH, CARL HERMAN	18 OCT 1843	10 JAN 1904
1857203	ULRICH, CATHARINA FREDRICKA GIESLER	03 APR 18[illegible]	10 JAN 1904
1865150	VANCE, LILLIE L.	13 MAR 1883	04 DEC 1901
1880814	VIGTENI, WILFORD WOODRUFF	01 MAR 1898	
1883110	VINCENT, OLIVE HARRIS	04 JAN 1874	22 MAR 1903
1887392	WADDOUPS, AARON CALL	12 MAR 1885	31 DEC 1897
1887440	WADDOUPS, CYNTHA ELVA	03 APR 1888	31 DEC 1897
1887440	WADDOUPS, CYNTHIA CALL	02 FEB 1864	30 DEC 1897
1887464	WADDOUPS, EUNICE MARGERETTA	27 JUN 1890	01 DEC 1898
1887468	WADDOUPS, EZRA	24 JAN 1882	30 DEC 1897
1887490	WADDOUPS, HAZEL PORTER	19 JUL 1894	21 JAN 1899
1887440	WADDOUPS, IRENE	21 SEP 1893	01 JAN 1898
1887530	WADDOUPS, MABEL	24 OCT 1891	01 JAN 1898
1887534	WADDOUPS, MARGARETTA ELIZABETH	04 OCT 1879	21 JAN 1899
1887551	WADDOUPS, MARY CALL	24 MAY 1858	30 DEC 1897
1887580	WADDOUPS, RALPH OWEN	23 APR 1894	01 JAN 1898
1887590	WADDOUPS, ROYAL	19 JUN 1885	31 DEC 1897
1887613	WADDOUPS, THARA CALL	06 JAN 1882	
1887616	WADDOUPS, THOMAS	04 MAR 1816	31 DEC 1897
1887622	WADDOUPS, THOMAS	11 APR 1850	30 DEC 1897
1887623	WADDOUPS, THOMAS ANSON	24 DEC 1875	23 DEC 1901
1887642	WADDOUPS, VIVIAN CALL	30 JUL 1888	21 JAN 1899
1887660	WADDOUPS, WILLIAM MARK	08 FEB 1878	02 SEP 1897
1888993	WADSWORTH, ORSON	1864	09 MAR 1901
1889093	WADWORTH, CARRY GUILLIAN	16 JUL 1870	09 MAR 1901
1891615	WAITE, GEORGE	08 APR 1865	12 OCT 1901
1891653	WAITE, IRA		FEB 1898
1891654	WAITE, IRA	09 OCT 1874	04 APR 1901
1891805	WAITE, LUCINA	12 AUG 1885	09 DEC 1899
1891806	WAITE, LUCINA SESSIONS	04 OCT 1865	03 DEC 1899
1891845	WAITE, MARY ISABELL R.	03 MAR 1872	12 OCT 1901
1891992	WAITE, STELLA MOSS	08 JAN 1879	04 APR 1901
1893840	WALKER, ALGIE	13 MAR 1875	01 JAN 1899
1893986	WALKER, ARTHUR EUGENE	23 NOV 1876	18 JAN 1899
1903450	WALTON, MINETTE ADELINE	24 NOV 1890	03 APR 1899
1911869	WARRILOW, ELIZABETH MCNEIL	23 FEB 1870	29 MAR 1900
1913259	WATERFALL, MARY FRANCIS	10 MAR 1843	28 1903
1929405	WELKER, MARGRETT ANN WARD CORNIA	22 NOV 1866	30 SEP 1900
1934079	WEST, EMILY SUSE ANNA	05 AUG 1883	16 FEB 1902

RECORD #	NAME	BIRTH DATE	BLESSING DATE
1934833	WEST, MARY	24 SEP 1886	16 FEB 1902
1935112	WEST, RICHARD	1882	16 FEB 1902
1938464	WHAANGA, MARY SMITH	15 FEB 1848	18 SEP 1904
1942600	WHITAKER, EDMOND	03 MAY 1877	11 OCT 1901
1942864	WHITAKER, MARY ALICE	21 JAN 1869	23 MAR 1899
1946634	WHITE, PHILIP	21 SEP 1856	21 APR 1903
1952991	WHYTE, LILLIE G.	07 JAN 1876	22 MAR 1903
1952999	WHYTE, MARION MCLOUGHLEN	31 DEC 1843	25 MAR 1903
1953003	WHYTE, MARY WALKER	22 MAY 1881	25 MAR 1903
1953754	WIDDISON, BESSIE	20 APR 1885	JUN 1904
1953844	WIDDISON, LAURA	17 SEP 1883	22 MAR 1903
1953865	WIDDISON, LUCY	15 DEC 1877	22 MAR 1903
1953935	WIDDISON, WALTER	25 JAN 1887	24 MAR 1903
1953946	WIDDISON, ZINA	05 FEB 1880	22 MAR 1903
1964021	WILLEY, ARCHER	13 JAN 1884	13 FEB 1899
1964030	WILLEY, CATHERINE	29 NOV 1876	12 FEB 1899
1964041	WILLEY, CLARENCE	08 APR 1879	15 JAN 1898
1964047	WILLEY, DAVID ORSON	26 SEP 1849	15 DEC 1898
1964062	WILLEY, EARL	27 APR 1881	15 JAN 1898
1964064	WILLEY, EDNA	08 NOV 1899	13 FEB 1899
1964070	WILLEY, FLORA ELIZABETH	15 APR 1897	05 DEC 1897
1964081	WILLEY, HAVEN WILLARD	26 FEB 1889	29 JAN 1898
1964146	WILLEY, MARTHA JANE	15 JAN 1854	26 NOV 1899
1964151	WILLEY, MARY BARLOW	13 NOV 1859	15 JAN 1898
1964163	WILLEY, NANCY	04 FEB 1848	13 FEB 1899
1964165	WILLEY, NANCY TOLMAN		1898
1964181	WILLEY, ROSCO (TWIN)	22 MAY 1882	13 FEB 1899
1964187	WILLEY, RUDGAR	16 MAR 1886	12 FEB 1899
1964196	WILLEY, SILVA	23 SEP 1886	15 JAN 1898
1964205	WILLEY, THATCHER HOWE	FEB 1893	29 JAN 1898
1964214	WILLEY, VOSCO (TWIN)	22 MAY 1882	13 FEB 1899
1869418	WILLIAMS, LIZZIE ANN	17 MAR 1885	04 APR 1902
1969967	WILLIAMS, MARY COLEMAN	06 DEC 1858	1902
1975910	WILMOT, LORENZO	09 JUL 1855	25 JAN 1901
1982655	WIMMONER, EFFIE	18 NOV 1886	02 JAN 1901
1983531	WINEGAR, ELIZABETH PAYNE	26 MAR 1851	26 MAY 1901
1983601	WINEGAR, LAWRENCE LORENZO	05 SEP 1880	01 JUL 1902
1983716	WINEGAR, WILLIAM	05 MAR 1864	30 APR 1903
1985772	WINNONER, EFFIE	18 NOV 1886	02 JAN 1901
	(COMPARE "WIMMONER, EFFIE")		
1987790	WINWARD, SUSAN DOUGLAS AIRMET	24 NOV 1862	26 APR 1903
1989736	WITHERS, NELLIE GLADDOLINE	27 JUN 1893	28 APR 1899
1989744	WITHERS, ROBERT JOHN	02 JAN 1872	28 APR 1899
1993601	WOOD, ADDA MAY	11 NOV 1880	26 MAR 1902
1993976	WOOD, CATHERINE STOKER	10 DEC 1863	03 MAR 1898
1994452	WOOD, EDITH LULLA	1882	03 MAR 1898
1994513	WOOD, ELIZABETH EVANS	24 MAY 1867	19 JAN 1898
1997082	WOOD, WILLIARD HARRIS		26 MAY 1902
2014255	YANCEY, ALICE TOLMAN	29 AUG 1863	12 APR 1899
2014320	YANCEY, EMRON	25 JUL 1886	10 OCT 1902
2014393	YANCEY, ORVEL	12 SEP 1882	13 OCT 1899
2014732	YANKE, MARTHA	13 FEB 1893	26 NOV 1903
2020995	YOUNG, GEORGE S.	27 APR 1868	08 APR 1909
2025819	ZAHLER, JOHN FREDRICK GURCHTEGTT	23 SEP 1865	03 MAY 1898
2025820	ZAHLER, LOUISA	21 AUG 1867	
2027701	ZEENDER, EMMA	25 DEC 1878	1903
2028664	ZESIGER, ELIZABETH DULI	15 JUL 1845	14 DEC 1903
2028667	ZESIGER, GOTTLIEB	27 DEC 1846	14 DEC 1903
2028669	ZESIGER, IDA	20 JUN 1883	08 DEC 1902

APPENDIX

II

PATRIARCHAL BLESSINGS

This Appendix Contains
Examples of
Four Patriarchal Blessings
Pronounced by
Judson Tolman
Stake Patriarch

They are Reprinted
With Permission
Of The Recipients
Or Their Families

The Purpose for Their Being Included
is to Provide the Reader with
a Sample of
the Content, Form, and Spirit
of Judson Tolman's Blessings

APPENDIX II

SELECTED PATRIARCHAL BLESSINGS PRONOUNCED BY PATRIARCH JUDSON TOLMAN

Patriarchal Blessings are sacred, personal records. They are also very private. The three blessings contained in this **Appendix** are included here (1) with permission of the recipients and/or their families, and (2) as a "sample", from which interested readers can gain valuable insight into the mind and spirit of Judson Tolman, Stake Patriarch. While the Church of Jesus Christ of Latter-day Saints graciously provided access to the archival records of Patriarch Judson Tolman, our purpose in examining those records was merely to create an accurate and complete record of his stewardship, reflecting the names, dates and locations of the blessings pronounced by Judson Tolman. We did not read the individual blessings. However, the Church willingly provides to close relatives copies of Patriarchal Blessings for individuals who are deceased.

With very few exceptions, Judson's daughter, Elmyra Tolman Patterson, served as scribe for the transcription of Patriarchal Blessings. Each blessing was recorded initially in Myra's personal shorthand. It was then transcribed in duplicate or triplicate. Typewriters magnetic recorders and computers were luxuries that would not simplify and modernize these tedious processes until after Judson's death.

Bountiful, December 23, 1902

Blessing by Patriarch Judson Tolman
Upon the Head of Ephraim Tolman
Born November 19, 1882, Bountiful, Davis Co., Utah
Son of Jaren and Mary A. Briggs Tolman

Ephraim, in the name of the Lord Jesus Christ and by authority of the Holy Priesthood I seal upon thy head a father's blessing.

I say unto thee, in the name of the Lord Jesus Christ, thou art a descendant of Jacob through the loins of him who was separated from his brethren and thy lineage is of the house of Ephraim. And through thy lineage and birth and thy faithfulness thou art a legal heir unto all the blessings promised unto the faithful sons of Zion.

Yea, and if thou art obedient unto God's Holy Priesthood and will observe the words of wisdom, thou shalt live many days and years upon the earth and shalt be blessed with health all thy days upon this the footstool of thy Heavenly Father. Thou shalt live to see many great and mighty changes upon the earth--live to see Zion redeemed, and enter that Holy City and Holy Temple and officiate both for the living and the dead. Yea, I seal upon thy head the richest blessings of Ephraim for thee and thine, if thou art faithful, thou shalt help to crown and bless the ten lost tribes of Israel when they shall be brought unto the land of Zion, and thou shalt help to confer upon them the blessings of the Holy Priesthood, preparatory to their returning to their own land.

Yea, thou shalt also be like unto thy great progenitor, thou shalt be separated from thy family and friends and stand among a strange people. Thy calling shall be to preach the gospel of Jesus Christ unto that people that has been trodden down by the gentiles for many years, even the Lamanites, and thou shalt lead them up unto the land of Zion and they shall look up to thee as a great and mighty prophet for thou shalt teach them the gospel of Jesus Christ and help to crown and bless them in the house of the Lord thy God, for thou shalt truly be esteemed great by that people, and be a great blessing unto that downtrodden people, for this shall be thy calling.

Thou shalt also, in due time of the Lord, receive a companion and helpmate of one of the fair daughters of Zion, who shall be true and faithful unto thee and unto the gospel of Jesus Christ, and thy sons and thy daughters shall be numbered among the great and noble of God's people.

I seal upon thy head the blessings of Abraham, Isaac and Jacob, which is the blessings of eternal increase, for thou shalt continue both in the world and out of the world until thy descendants become so numerous they cannot be numbered by man.

Thou shalt also receive all the blessings of the Holy Priesthood, all thy washings and anointings and be anointed and ordained a king and priest to reign and rule over thy numerous posterity in Israel throughout all the eternities to come, for herein is the glory and exaltation of men and a continuation of the glory of thy Heavenly Father.

The blessings of the earth are also thine for if thou art obedient unto God's Holy Priesthood thou shalt have plenty all the days of thy life upon the earth, plenty to sustain thy self and family and to help to bring to pass God's purposes upon the earth.

I also seal upon thee the gift of faith and wisdom and if thou wilt cultivate these gifts thou shalt have power to read the hearts of the children of men and to perform many great and mighty miracles upon the earth, yea, to heal the sick and to rebuke the hand of the destroyer that may be laid upon thee, or God's people. Yea, that faith that was once delivered unto the saints, that perfect faith which shall receive no denial is thine.

I also say unto thee, dear brother, if thou shalt listen unto that still small voice, the whisperings of the Holy Ghost, thou shalt make no mistakes in thy life and thy feet shall become firm in the gospel of Jesus Christ and thou shalt be numbered among the rulers of God's people and shalt receive an inheritance among the sanctified and redeemed of God's people. Yea, thou shalt stand upon Mount Zion with the one hundred who have washed their robes and made them white in the blood of the Lamb.

These blessings, dear brother, are thine with every blessing thy heart can desire in righteousness before the Lord thy God and these blessings are true and faithful, and thou shalt receive them and be crowned with Abraham, Isaac and Jacob and with all thy progenitors in the Celestial Kingdom of thy Heavenly Father, for I seal these blessings upon thy head in the name of Jesus Christ--Amen.

Bountiful, December 23, 1902

Blessing by Patriarch Judson Tolman
Upon the Head of Phebe Hogan
Born November 8, 1881, South Bountiful, Davis Co., Utah
Daughter of Erick and Phinda Hatch Hogan

Phebe, in the name of the Lord Jesus Christ, and by the authority of the Holy Priesthood which I hold, I seal upon thy head a blessing even a Father's blessing, which shall go with thee and be a comfort unto thee in the days that are to come. For, thou art truly a daughter of Zion and the Lord thy God loves thee and He has given His angels charge over thee, to watch thy footsteps and keep them in the path that thou shouldest travel, that thou mightest again return unto thy Heavenly Father and thy Heavenly Mother in the celestial kingdom of the Lord thy God, for thou wast ordained and blessed and set apart before thou camest upon the earth to be numbered among the rulers of God's people, to lift up thy voice in defense of truth and in defence of God's people, and if thou wilt listen unto that still small voice and be obedient unto thy parents, thou shalt yet stand before the wise and learned of the earth.

Yea, and thy tongue shall be loosened and words of wisdom and truth shall flow from thy lips, for thou didst truly covenant with thy Heavenly Father, before thou didst leave His presence, that thou wouldest be obedient unto His Holy Priesthood, that thou wouldest stand up nobly for the cause of truth and He, in turn, promised to shield and protect thee, therefore, be humble and prayerful and treasure up in thy heart knowledge from all good books, and also make thyself familiar with the gospel of Jesus Christ , for thou shalt yet do a mighty work upon the earth, and many shall look up to thee and call thee wise and good for thou shalt surely be a blessing unto many.

The time will also come when thou shalt enter the temple of the Lord thy God and become a companion unto one of the sons of Zion and, if thou wilt listen unto the promptings of the Holy Spirit, thou shalt be guided thereby and thou shalt make no mistakes in life, and thou shalt truly become a mother in Israel and thy sons and thy daughters shall be numbered among the rulers of God's people.

Thou shalt also live until thou art satisfied with life, and I bless thee with health, with a strong and healthy body, and with a bright career upon the earth. Yea, thou shalt live to enter that Holy Temple and officiate both for the living and the dead, and thou shalt be present if thy faith fail not when the Savior comes suddenly to His temple and thou shalt look upon His countenance and He shall grasp thee by the hand and He shall say unto thee, "Well done, my faithful daughter, enter into my joy and thy exaltation and glory that was prepared for thee before the foundation of the earth was laid, and receive that celestial crown of glory that was promised thee by thy Heavenly Father", if thou art true and faithful to the gospel of Jesus Christ.

Thou shalt also enter the temple of the Lord thy God and receive all thy washings and

anointings and be anointed a queen and priestess unto thy husband to reign and rule with him over thy numerous posterity in Israel, throughout all the eternities to come.

I seal upon thee the blessings of Abraham, Isaac and Jacob and Sarah and Rachel. They, dear sister, have passed by the angels and the Gods and have entered their exaltation and glory. Thou shalt also pass by the angels and Gods and be crowned with them in the Celestial Kingdom of thy Heavenly Father.

I also seal upon thee, dear sister, the blessings of earth beneath, for thou art of the lineage of Ephraim and the richest blessings of the earth are thine, and thy table shall be spread with the best fruits of the land and many great and holy beings and noble men and women shall receive of thy hospitality and shall leave their blessings with thee, and thou shalt have power with the heavens and when thou knockest, it shall be opened to thee and when thou askest, thou shalt receive, for God shall hear thy prayers and thou shalt heal the sick and be a blessing unto the poor and many shall look up to thee and esteem thee great for the goodness of thy heart.

I now, dear sister, seal thee up unto eternal life, to principalities and powers, thrones and dominions, and every desire of thy heart in righteousness before God, and I seal them upon thy head in the name of Jesus Christ -- Amen.

A copy of the following Patriarchal Blessing was given to Ray Tolman and Thomas B. Tolman by the Howard family of Bountiful. It is included here, with permission, because in this blessing, Patriarch Judson Tolman foretold the ordination of Elder F. Burton Howard as a General Authority to the Church of Jesus Christ of Latter-day Saints.

January 9, 1898

Blessing by Patriarch Judson Tolman
Upon the Head of
Thomas Howard
Born September 14, 1843
Warwickshire, England
Son of Joseph and Ann Shelton Howard

Brother Thomas Howard, in the name of the Lord Jesus Christ and by virtue and authority of the Holy Priesthood, I place my hands upon thy head and give unto thee a patriarchal blessing--a blessing that shall remain with thee and thy posterity after thee, throughout all generations of time and throughout all eternity, for thou wast one of the noble ones that stood with Abraham, Isaac and Jacob when the foundation of the earth was laid and thou didst agree with the Only Begotten of the Father and with thy father and mother and with thy progenitors back for many generations that thou wouldest come upon the earth through the lineage of thy beloved father, and that thou wouldest be true to the Only Begotten of the Father and unto the Gospel of Jesus Christ. Therefore, in blessings I bless thee with the blessings of life and with the blessings of health and with the blessings of heaven above, for thou art truly of Israel, a literal descendant of Jacob through the loins of Ephraim, whom God acknowledged as the first-born of Israel, therefore thou art entitled to all the blessings pertaining unto (this) branch of the House of Israel and also Ephraim, thy father's house from the North Country and from all the nations of the earth, even the ten tribes which were hid up in the north country.

Some of thy posterity shall have the privilege of conferring upon them their blessings even in the house of the Lord that is yet to be built in the center stake of Zion, and thy posterity shall receive an inheritance in that holy city that is yet to be built in Missouri, the Center Stake of Zion.

Prophets, revelators and seers shall be the fruits of thy loins.

Thou art entitled to stand next to thy father in the redemption of thy father's house and thou shalt be the means in the hands of the Lord of opening the prison doors unto many of thy father's progenitors.

Thou shalt live to enter the house of the Lord and receive thy second anointing, even a fullness of the Holy Priesthood, which is the greatest blessing that can be conferred on the children of men. Thou shalt live until thou art satisfied with life and shall say unto thy heavenly father: "Let me go hence and meet my father and mother in thy kingdom." Thy father shall say unto thee: "Thomas, blessed art thou; thou hast been faithful over a few things and hast kept thy second estate, therefore enter into the joys of thy Lord and set down on thy throne, for thou shalt

reign as King and Priest over thy posterity in Israel throughout all eternity and to thine increase there shall be no end."

I now seal upon thee all these blessings, with the blessings of eternal lives. Thou shalt come forth in the morning of the resurrection and shalt inherit principalities and powers, thrones and dominions in thy father's house forever. These blessings I seal upon thee in the name of Jesus Christ--Amen.

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PEDIGREE CHART

AFN=Ancestral File Number

1 Judson Adonirum TOLMAN----------
AFN: 175M-96
BORN: 14 Jul 1826
Hope, Lincoln, Maine
MAR.: 5 Apr 1869
Salt Lake City,S, Utah
DIED: 6 Jul 1916
Bountiful, Davis, Utah
SPOUSE
Zibiah Jane STOKER
AFN: 414K-VF
BORN: 21 May 1847

2 Nathan TOLMAN----------
AFN: 1M5C-C8
BORN: 19 Feb 1788
,,M
MAR.: 29 Nov 1810
B,
DIED: 1 Feb 1844
Portland,V, IA

4 Reuben TOLMAN----------
AFN: 4DKN-0G
BORN: 25 Jul 1759
Bridgewater,P, MA
MAR.: Feb 1787
Warren, Lincoln, ME
DIED: 18 Oct 1837
Windsor, Kennebec, ME

8 William TOLMAN----------
AFN: CN9Q-6Q
BORN: 12 Aug 1719

MAR.: 29 Sep 1757

DIED: 3 Aug 1763

9 Elizabeth "Betty" SNOW--------
AFN: CN9Q-7W
BORN: 9 Mar 1729
Bridgewater,P, MA
DIED:

16 Samuel TOLMAN----------
AFN: KSM2-6H
BORN: 11 Jun 1676

17 Experience CLAPP----------
AFN: KSM2-B6
BORN: 30 Nov 1683

18 Eleazer SNOW----------
AFN: KSM2-FP
BORN: 14 Jul 1701

19 Mercy KING----------
AFN: KSM1-X5
BORN: Abt 1700

20 James MCCARTER----------
AFN: KSM1-C7
BORN: [1687]

21 ----------
AFN:
BORN:

22 ----------
AFN:
BORN:

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AFN:
BORN:

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AFN:
BORN:

25 ----------
AFN:
BORN:

26 ----------
AFN:
BORN:

27 ----------
AFN:
BORN:

10 John MCCARTER----------
AFN: KSM1-FK
BORN: 1713/1714

MAR.: 1742

DIED: 2 Jul 1792
Cushing,(,, Maine

11 Mrs Martha MCCARTER----------
AFN: KSM1-56
BORN: 1717
, , Northern, Ireland
DIED: 1778

12 John HEWITT----------
AFN: KSM4-PC
BORN: [1719]

MAR.:

DIED:

13 Miss ORREON----------
AFN: KSM4-QJ
BORN: [1723]

DIED:

5 Margaret MCCARTER----------
AFN: 9P3R-2K
BORN: 1764
P,, ME
DIED: Abt 8 Sep 1838
Windsor, Kennebec, ME

3 Sarah HEWITT----------
AFN: 1M5C-DF
BORN: 14 May 1789
B,, ME
DIED: 19 Mar 1869
T,, Iowa

6 William HEWITT----------
AFN: BCZB-1M
BORN: 17 Feb 1745
Poole,W,, England
MAR.: 27 Feb 1781

DIED: 10 Apr 1826
, Hope, Knox, Maine

7 Sarah KING----------
AFN: BCZB-2S
BORN: 7 Apr 1754

DIED: 16 Apr 1837
, Hope, Knox, Maine

14 Benjamin KING----------
AFN: KSM5-HG
BORN: 25 Mar 1722

MAR.: 3 Sep 1745

DIED: 2 Nov 1777

15 Sarah TAYLOR----------
AFN: KSM5-KS
BORN: 17 Jan 1727/1728

DIED: 6 Jan 1819

28 Peter KING----------
AFN: 92ZQ-Q8
BORN: 1695

29 Elizabeth FLAGG----------
AFN: 92R8-NC
BORN: 28 Dec 1699

30 Benjamin TAYLOR----------
AFN: KJRT-1N
BORN: 18 Apr 1699

31 Mrs Sarah TAYLOR----------
AFN: KSM5-JM
BORN: Abt 1703

32 Thomas TOLMAN----------
AFN: 4NCJ-LX
33 Elizabeth JOHNSON----------
AFN: CRV5-NR
34 Desire CLAPP----------
AFN: 2XFR-1N
35 Sarah POND----------
AFN: KSM2-91
36 William SNOW----------
AFN: KSM2-CC
37 Naomi WHITMAN----------
AFN: KSM2-DJ
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56 Samuel Rice KING----------
AFN: FXT5-TX
57 Abigail CLAPP----------
AFN: FXT5-V4
58 Benjamin FLAGG----------
AFN: 45HC-H4
59 Experience CHILD----------
AFN: 8Q7G-2R
60 Abraham TAYLOR----------
AFN: J527-JS
61 Mary WHITTAKER----------
AFN: J527-K0
62 ----------
63 ----------